LIFE OF

MAHARAJA SIR JUNG BAHADUR

G.C.B., G.C.S.I.,

OF NEPAL.

H. H. THE LATE MAHARAJA SIR JANG BAHADUR RANA,
G.C.B., G.C.S.I.,
THONG LING PIMMA KO KONG WANG SIANG,
Prime Minister of Nepal and Maharaja of Kashki and Lamjang.

I. P. A.

LIFE OF
MAHARAJA SIR JUNG BAHADUR,
G.C.B., G.C.S.I., ETC., ETC.,

OF NEPAL.

BY

HIS SON

THE LATE GENERAL PUDMA JUNG BAHADUR RANA.

EDITED BY

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WITH ILLUSTRATIONS

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EDITOR'S PREFACE.

The editor of a volume occupies a peculiarly difficult position, standing as he does between the author on the one hand and the reading public on the other. But of all editors the editor of a posthumous publication has the most difficult of literary tasks to accomplish, for in his work of pruning and clipping, weeding and trimming, he has to exercise a judgment which is only the technical judgment of a critic, unassisted by consultation with the author. The editor of the present volume has to labour under the further disadvantage of possessing merely a second-hand knowledge of the subject he is called upon to deal with,—a disadvantage which is but slightly counterbalanced by the opposing advantage of personal acquaintance with the author, with whom he remained in pretty close contact for several years, in his capacity of tutor to the young princes.

It was as a result of the above connection that the "Life of Maharaja Sir Jung Bahadur," in its manuscript form, first came under my notice six years ago. But the work was commenced much earlier, having been taken up as early as 1891 or 1892. Perhaps no work of recent times has undergone such vicissitudes of fortune before seeing the light of day, as the present life of Maharaja Sir Jung Bahadur. Interrupted sometimes for months together, partly through failure of materials, partly through pressure of time, it was written to the author's dictation by his Private Secretary, Pandit Bireshwara Nath, and was then tossed from one scribe to another, till it was at last ready for the press in the closing months of 1905. General Padma Jung's sad death in June 1906 caused the work of publication to remain in abeyance for some months, till the still more melancholy death of his eldest son

Colonel Piush Jung Bahadur Rana, in the following April, necessitated a further postponement, so that it has only now been able to be got through the press.

It is not often that a work on Nepal issues from the press. And yet the country is interesting in many respects. Its natural scenery is amongst the grandest in the luxuriant East, the portion of the country technically known as the Valley of Nepal being a labyrinth of mountains, deep valleys and rivers, with the sovereign peak of Mount Everest towering above all. Nepal is the home of almost all the wild animals for which Asia is famous; the Terai, in particular, has for many ages been the favourite hunting-ground for big game of successive Viceroys of India and Prime Ministers of Nepal. The mineral wealth of the country must be very considerable, but a great deal remains to be explored in this direction. Nepal is also a great storehouse of ancient Sanskrit literature, and offers therefore a vast field for research to the antiquarian scholar.

The people are interesting too. The chief races that inhabit Nepal are the Gurkhas, or the dominant race, and the Newars, who constitute the subject population. The Gurkhas, like the Dorian conquerors of ancient Sparta, devote themselves chiefly to military matters, leaving the agriculture, the manufactures, and the trade to the Newars, who may thus be compared to the Helots of ancient Greece. The prevailing religion is Hinduism, but slightly different in form from the religion of the Hindus in India, owing to the admixture of Buddhistic elements derived from the faith of the neighbouring Tibetans. The main difference lies in the fact that the Hindus of the Highlands refuse to be bound by the shackles of Brahmanical law, which their brethren of the plains have not yet been able to shake off. But the Nepalese are essentially a pious people, as may be inferred from the existence of countless temples and shrines in the country,

there being no less than 3,000 in the Valley alone. The most famous of these is the temple of Pashupati, which is the seat of an annual festival, held early in summer, and attended by many thousands of pilgrims from all parts of the Hindu world. It is there also that the Nepalese carry their dying to be immersed in the sacred waters of the Baghmati, in token of a final purification. It is there again that the dead are burned, and *suttees* are immolated.

In a country where temples so largely abound it is natural that priests should form a high percentage of the population. These priests are generally indolent men, subsisting on the income derived from lands assigned for their living by pious bequests, or on the offerings of the people made at the temples in their charge. The State religion is controlled by a High Priest, styled the Raj Guru, who is a most influential personage in the country, being a member of the King's Council, and deriving a large income from religious endowments as well as from fines for offences against caste. But there is no spiritual hierarchy, no due gradation among the priests, who are more or less independent of the authority of the Raj Guru, except in so far as the latter wields supreme power in all matters pertaining to religion. Every family of rank and consequence has a special priest attached to it, whose office is hereditary. Akin to these priests is another class of men who exercise a large influence over the life of the Nepalese. These are the Jyotishis, or astrologers, whose services are in constant requisition among the people, for they are consulted (as the Greek oracles were in the ancient world), in every conceivable affair of life, from the taking of a dose of physic by an individual, to the declaration of a war by the State.

The Government of Nepal is a pure despotism, but the King is a mere figure-head, all power being concentrated in the hands of the Prime Minister, who is styled "Maharaja," as distinguished from "Maharaj-Adhiraj," the title borne by

the King. The long succession of minorities from 1775 until 1830 favoured the growth of the Minister's power, and gave rise to a succession of brilliant autocrats like Bahadur Sah, Damodar Pande, and Bhimsen Thappa. The Premier's office has been theoretically hereditary since the accession of Jung Bahadur, but in practice it has gone by usurpation and bloodshed. A shadow of a constitution exists in the shape of a rude Cabinet, of which the Premier is the President, and which consists of the senior members of the Royal Family, the High Priest of the Realm, the Generals of the Army, and a few of the principal civil and military officers of the State, the former being called *Kazi* and the latter *Sardar*. This Council also acts as a court of appeal in disputed cases, but in most matters the Minister's word is law.

There is, however, a well-defined body of laws in Nepal, but these were, until very recent times, as barbarous and inhuman as the Code of Draco in ancient Athens. Jung Bahadur abolished the savage code with its old methods of trial by ordeal, and its forms of punishment by mutilation and torture. The current code, which is still substantially the work of Jung Bahadur, has reduced the criminal law of Nepal almost to a uniformity with the systems prevailing in countries under the sway of Western civilisation, but with certain striking differences. Treason, whether active or smouldering, rebellion, and desertion in time of war are punished capitally. Bribery and peculation by public servants are punished by dismissal from office, and a fine with imprisonment, the latter of which may be commuted into an additional fine, practically at the option of the offender. Cow-killing is in the eye of the law as grave an offence as homicide, and is punished by death; and even the maiming of cows is severely dealt with, sometimes by imprisonment for life. Offences against caste are punished by heavy fines, the sums thus realized being credited to the account of the Raj Guru.

No Brahman is ever punished with death, whatever his offence might be. He has his head shaved, all sorts of unclean things put into his mouth to contaminate his caste, and he is then taken to the frontiers and expelled from the country. Women also are never hanged; they are imprisoned, branded, outcasted, condemned to slavery, or banished, but never executed. Political offenders are sometimes punished by confiscation of all their property and sometimes doomed to slavery, which is a common institution in Nepal to this day. The slaves are as a rule well treated, and sufficiently protected by the law of the land. Noble families keep regular establishments of slaves, who are chiefly employed for domestic service and field labour. In many cases slavery descends like a hereditary taint, and scarcely ever is a slave emancipated. They are bought and sold in the open market, much like cattle in other countries, and their prices range from Rs. 100 to Rs. 200, according to their age, sex, and fitness for work. They are often employed as beasts of burden for carrying loads of merchandise or human riders from one place to another.

This last office of the slaves is necessitated by the ruggedness of the country, where roads are few and communication between places extremely difficult. Vehicular traffic is practically unknown throughout Nepal, except in the Valley, and travelling is only possible either in palanquins or on horseback. In places where the road is a mere track worn on the hillside, even this mode of locomotion is not possible, and the only mode available is on the backs of slaves, who have to do the work of horses. And they do it well enough, with a distinctive saddle fastened to their back, and with a stoop in their gait, that makes the rough journey on "slave-back" a not very uncomfortable one.

The marriage laws and customs of the Nepalese are also very interesting. Polygamy is freely allowed, as among the Hindus elsewhere. There is nothing in the law of Nepal

prohibiting a woman from committing *suttee*, though the custom is now beginning to fall into disuse, and Jung Bahadur exerted all his influence to discourage it. An unchaste Gurkha woman is punished with imprisonment for life, though privately she is often chastised by her husband's cutting off her nose and turning her out of the house. In such cases the father retains the children, and the poor woman loses caste, rank, home, children, nose, and all. Her paramour, after his guilt has been proved in court, is cut down in public by the wronged husband. The culprit is given a few paces' start, and allowed to run for his life. If he escapes, his life is spared, but this turns out very seldom, as the on-lookers immediately overtake him, and the husband has the right to deal three blows with his *khukree*, the national weapon of the Nepalese. The Newars, who form the lowest stratum of society, or rather are reckoned as outside the social pale altogether, have a curious custom of "proxy-wedding," the like of which is heard of nowhere else. Every girl, while still an infant, is married with much ceremony to a *bel* fruit (held sacred among the Hindus and given in offerings to gods), which is subsequently thrown into some sacred stream. As the fate of this *bel* fruit is unknown, a Newar woman is believed to be immune from widowhood all her life. When the girl attains the age of puberty, the parents select a man with whom she is to live as wife; but the woman can at any moment sever the connection by taking her divorce, and all she has got to do to effect this is to place a *supari* (or betel-nut) under the man's pillow and go where she likes.

The early history of Nepal does not properly fall within the scope of this volume, though a brief outline may serve as a useful introduction to the narrative that follows. The chief glory of Nepal is that it has ever remained a purely Hindu state: "the virgin purity of her native soil has never been sullied by the foot of the foreign invader." Nepal also boasts

of possessing a historical literature dating back to the remotest antiquity—the mythical *Satya Yuga*, when the Valley of Kathmandu was still a huge lake surrounded by high hills. The *Vansavali* of Nepalese literature will hold its own beside the *Eddas* of Norwegian mythology when the inestimable book becomes more generally known among the scholars of the West. It tells us how in the beginning of the *Kali Yuga* (the present "age of bronze" of the Hindu chronology, which is said to have commenced several thousand years ago), the Gupta dynasty was founded by Ne-Muni, after whom the country has been named Ne-pal. The *Vansavali* contains elaborate lists of all the kings that have ruled Nepal from the earliest date, together with the name of the dynasty to which each belonged and the number of years over which the reign of each extended. It will be enough to give here the names of only the various dynasties that succeeded one after another on the throne of Nepal,—the Gupta, Ahir, Kirati, Somvanshi, Suryavanshi, Rajput, Vaishya Thakur, Rajput (a second time), and Kamataki. The chronology of the *Vansavali* is incapable of being verified, by comparison with the Christian era, without an amount of calculation and computation at which Newton himself would probably have shuddered. But it seems that even the earliest names and dates are not altogether legendary, as some of these have been verified by modern research. For instance, Ansu-Varma is now ascertained to have reigned in Nepal about 633 A.D., as he is mentioned by the Chinese traveller Hsien Tsiang, who visited Nepal in his time. Inscriptions on the caves or walls of certain ancient temples and buildings have likewise proved that Rudra Deva Varma was king of Nepal in 1008 A.D. The names and dates of a great many others have similarly been determined without the shadow of a doubt, as for example those of Lakshmikima Deva (1015—1040), Padma Deva (1065), Mana Deva (1139), Ananta Malla (1286—1302), and Harisinha Deva (1324).

The last named king, Harisinha Deva, was really a conqueror, who, driven out from his own kingdom of Simraungarh (in Hindustan) by the Emperor Tughlak Shah of Delhi, fled to Nepal, and established a dynasty there. This was about the close of the first quarter of the fourteenth century, from which time, however, Nepalese history can be traced in an unbroken chain down to the present day. Harisinha's dynasty gave four kings to Nepal, and was then supplanted by the Malla dynasty, the first king of which was Jagbhadra Malla. The most illustrious name in this dynasty is that of Jayastithi Malla, the seventh of the series, who reigned for 43 years, from 1386 to 1429. He was one of the most famous law-givers of Nepal, and is still revered as such. During the reign of his successor, Jaksha Malla, Nepal was divided into four principalities—Banepa, Bhatgaon, Kantipur, and Patan—which remained separate and independent States for several hundred years, till the Gurkha conquerors of Nepal united them again into one powerful kingdom about the middle of the eighteenth century.

The Gurkhas, who had their original home in Rajputana and who claim to be Rajputs of the noblest blood, first entered the hills of the Nepalese Highlands towards the end of the seventeenth century, to protect themselves from Mohamedan persecution. Once they gained a footing in that country, they began slowly to extend their territories, till they were in a position to found a kingdom of their own. Under their King Prithvi Narain Sah, who came to the throne in 1742, they conquered the neighbouring principalities of Kantipur and Patan, and made themselves masters of the whole of Nepal, where they are the dominant power to this day. Prithvi Narain Sah died in 1774, leaving two sons Pratap Sinha Sah and Bahadur Sah, the former of whom succeeded to his father's throne, and drove out his younger brother into exile. But he died after a brief reign of three years,

leaving an infant son Ran Bahadur Sah, who was set upon the throne, with his uncle Bahadur Sah (who now returned from exile) as Regent. But the Dowager-Queen, who herself wished to act as Regent for her son, set up a party against Bahadur Sah, who was again forced to go into exile, from which he returned after the death of the Queen. Bahadur Sah ruled uninterruptedly as Regent till 1795, when he was turned out of office and subsequently put to death by the King, who now wished to throw off the yoke of the Regent and assume the government in his own hands. Thenceforward he began a course of tyrannical excesses which ultimately led to his being assassinated in 1805. After him came his son Girvan Juddha Vikram Sah, whose reign is chiefly famous for the Nepal war of 1814-16. He was succeeded by his infant son Rajendra Vikram Sah, who was placed under the regency of General Bhimsen Thappa. Nepal was at this time torn by violent party struggles, as a result of which Bhimsen was driven out of office and put to death. He was succeeded in office by Matber Singh, who, though he held supreme power for the time being, could do nothing to put a stop to the civil dissensions that were striking at the root of the national weal. It was now that Jung Bahadur's share in Nepalese politics begins to appear for the first time. His father had been Governor of a province and had been dismissed from office in consequence of a revolution in which his partisans had lost all power. His influence had procured for his son a commission in the army, in which he rose with marvellous rapidity, through his connection with one of the Queens, who was of a most intriguing disposition. In 1845 he effected the murder of Matber Singh, who was his maternal uncle. Thenceforward he began to take a leading part in the court intrigues of his day, till by means of a hideous slaughter of his opponents, he raised himself to supreme power in the State.

The subsequent history of Nepal will be found fully detailed in the pages of the present biography, and does not need any recapitulation here. The narrative presents the account down to the year 1877, the date of Maharaja Sir Jung Bahadur's death, after which Nepalese history has been rather uneventful externally, though internally, a great many reforms have been worked out in the administration which has, in consequence, been now more completely modernized than was possible thirty years ago. The Revolution of 1885 will not be alluded to, because, among other reasons, the facts connected therewith are confused and untrustworthy.

But the editor feels that he cannot abstain from giving a brief account of the author, whose valuable work it has been his privilege to edit. General Padma Jung was born in December 1857, on the day—in fact, at the very hour, when his father was setting out for India, at the head of his troops, to assist the British in the Sepoy Mutiny. His mother died a few hours after his birth, and he was brought up by the Senior Maharanee. During the life-time of Sir Jung Bahadur he was appointed General of a Division, and officiated once as Commander-in-Chief of the Nepal Army, after the resignation of his second brother General Jeet Jung. In 1883, during the administration of Sir Ranoddip Singh Bahadur, K.C.S.I., he commanded an expeditionary force to Tibet, and with great tact and diplomatic skill, effected an advantageous settlement of the dispute. In the Revolution of 1885, some of his nearest kinsmen lost their lives, and he had to flee from Nepal and take refuge in British India, where he lived at Patna for some time, and then removed to Allahabad which remained his home to the last. Here he built himself a stately house on the banks of the Ganges, near where the railway bridge crosses the river at the northern end of the city. Here he led a life of unbroken retirement, devoting himself chiefly to the cultivation of music, to the pleasures of

amateur gardening, to supervising the education of his sons, and to devotional exercises. His charity will ever remain as a tradition in Allahabad. Not long after his removal from Nepal he contracted diabetes, probably as a result of the sudden change from a life of activity to a life of quiet. He remained under European treatment for many years, never making any satisfactory progress towards a cure, till in June 1906 a malignant whitlow suddenly appeared on the little finger of his left hand. He went forthwith to Calcutta for medical aid, and placed himself under the care of Major Bird and Colonel Lukis, both of whom did their best against the inevitable. Finding that his end was hastening, he made up his mind to proceed to Benares, to breathe his last in the holy city; but death overtook him before he could reach his destination, and he died in Calcutta on the 29th of June 1906. His remains were cremated on the banks of the Hugli, and his ashes were conveyed to Benares and scattered over the sacred waters of the Ganges.

General Padma Jung has left behind him a large family. His eldest son, Colonel Piush Jung Bahadur Rana, was a student of the Fourth Year Class, Muir Central College, Allahabad, when he died in April 1907, in the very prime of life. He was a most promising young man, and if God had spared his life he would have been a model nobleman, for he was princely not only in birth but also in character. The second son, Rana Gyan Jung Bahadur is now the head of the family.

ALLAHABAD :

March, 1909.

A. C. M.

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KING OF NEPAL.

[GRANDSON TO THE LATE SIR JANG BAHADUR].

I. P. A.

CHAPTER I.

PARENTAGE.

THE Rana family of Nepal is as old as Indian History itself, for it is merely a ramification of the ancient stock that ruled Chittore from immemorial ages. The Kshattriya kings of Chittoregarh, or what in modern times is the state of Udaipur in Rajputana, are *Surajbansis*, who trace their descent to the Sun-god, through an endless series of ancestors ascending far up into the remotest ages of legendary story. Not only in antiquity, but also in greatness, in the spirit of manly independence, in invincible patriotism and courage, the Ranas of Chittore were model Hindu Princes, who cheerfully bore privation and endured death and torture, rather than submit to the Muslim conqueror who overran their country and forced his faith upon the vanquished races at the point of the sword. There is a book in my possession, written in the Nepalese language, which contains the genealogy of the Rana family from the remotest mythical progenitor down to the present times. We need not go back further than the great-grandfather of our hero.

Ram Krishna Kunwar Rana entered the Gorkha army as a subaltern at the early age of fourteen. That was in the middle of the eighteenth century, when Nepal was divided into the three independent principalities of Gorkha, Kantipur, and Patan, of which the first was by far the strongest. As might be expected in those rude days, when might was the universally recognised form of right, the stronger always tried to overpower the weaker, and the kings of Gorkha always cast a covetous eye on the other two states they longed to swallow up into a united kingdom, stretching from one end of the country to the other. With this end in view, King Prithvi

Narain Shah of Gorkha (1742—1774) invaded Noakote, and entrusted the command of the expedition to Ram Krishna. At the head of a well-disciplined force of 11,000 he marched on Noakote, but received a check at the bridge over the Kinchet, where a powerful army under the personal command of King Jai Prakash of Kantipur stood ready to oppose his march. A great battle was fought. At first everything seemed to go against the invader; but the tide soon turned, and turned back, and the war swayed backwards and forwards for twenty-one days, during which the Nepalese made a most gallant resistance, worthy of the great cause that was in issue. After a most heroic defence, Jai Prakash's force fell into disorder, and the Gorkhas took more than 3,000 prisoners, the vanquished monarch beating a hasty retreat from the field of battle. A treaty was concluded by which the Gorkha frontiers were pushed up to the river Trisuli on the west, the river Gerkhu and the villages of Changadegaon on the north, Shatargaon, Misragaon, Kabilaskote, Maidangaon, and Sikrigaon on the east, and the river Kolepu on the south. Dalmardan Shah, the youngest brother of Prithvi Narain Shah, was appointed governor of the newly-acquired province.

Not many years after, the remaining principality of Patan too shared the fate of its neighbour, and was gorged down by the greedy Gurkha kingdom of Gorkha. In 1761 the six Pradhanas (or ministers) of Patan accused their king, Bishwajeet Malla, of a shameful love-intrigue, and cut off his head in the presence of his Queen, who was at that moment sitting at a window overlooking the scene of the brutal regicide. She cried out for help, but no one cared to listen, and there lay the murdered monarch, unwept, unhonoured, and unavenged. The widowed queen thereupon pronounced a curse upon the people of Patan that their voice might fail them in their hour of need, and that every drop of her tears might swell into a flood and roll destruction over faithless Patan. The ministry

then offered to place their country under the protection of Prithvi Narain Shah, and asked him to send his brother Dalmardan as their governor. Once in secure possession of a throne, Dalmardan defied the authority of his brother, and set himself up as an independent chief. A war naturally followed, in which, through the loyal co-operation of his subjects, Dalmardan was enabled to hold his own against the augmented might of his elder brother. But the people soon grew tired of his absolute will, which he tried to exercise in all matters of state, in which the Pradhans, to whom he owed his throne, were denied even a voice ; and after a brief reign of four years they turned him out, and set up a descendant of their former king upon the throne of Patan.

These proceedings of the people of Patan, who had assumed for themselves the novel and dangerous position of Electors, gave shrewd cause of offence to Ranjeet Malla, the King of Bhatgaon, who harboured similar cause of resentment against the effeminate King of Kantipur, who had feebly yielded his territories to the Gorkha King without striking a good stroke. He therefore declared war simultaneously against Patan and Kantipur, and sought help in this enterprise from Prithvi Narain Shah, who, perceiving therein an opportunity of avenging himself on the treacherous "Patanians," readily consented to join his forces with those of Ranjeet Malla in a combined attack upon Patan. Meanwhile it began to dawn upon Malla's mind that his ally had an ulterior motive in undertaking to join arms in this expedition, which was to conquer those lands for himself under the pretence of friendship. He therefore made peace with Patan and Kantipur, between whom and him there was the affinity of blood and language, which did not exist in the case of the Gorkhas, who were foreigners by all those ties that establish kinship between nation and nation. The three powers were thus united to make war upon the common enemy, whom

they endeavoured to dispossess of the dominions he held in their country. But the Gurkhas had made powerful alliances among the neighbouring mountain chiefs, and had lined the frontier with fortifications commanding the most important passes into the valley. The Gurkha army had been organized into three divisions, one stationed on the summit of Balaji, under Ram Krishna, to watch the movements of Jai Prakash; the second, under Sur Pratap, a brother of the King, stationed at Naikap, to act as reserve; and the third, under the King's third brother, Kulpratap, which was ordered to attack Kirtipur, a petty state tributary to the Raja of Patan. Prithvi led a division personally into Patan; but just as the town was on the point of surrendering, he was informed that an English force had entered the southern district of the Terai, and was marching on Sindhuli with the evident intention of conquering the valley of Nepal. The siege of Patan was quickly raised, and Ram Krishna was ordered to advance against the English. By forced marches Ram Krishna overtook the advancing English force at Hariharpur, where, on the 25th of August 1767, he won a victory which compelled the invaders to retreat beyond the hills.

In the meantime, the native Nepalese kingdoms that had banded themselves against the aggrandisement of Prithvi Narain, had sought help from Nawab Kasim Ali of Murshidabad, who sent an army against the Gorkha King, just as he had returned from the victory at Hariharpur. A battle was fought at Karra, in which the all-conquering Gorkhas were again the conquerors.

Having repulsed two invading forces, Prithvi Narain returned to the struggle he was carrying on against the Nepalese. Jai Prakash, the king of Kirtipur, finding the contest hopeless, fled to the court of Kantipur. Apprehending a combination between Kirtipur and Kantipur, Prithvi lost no time in despatching troops to the latter country

under the command of Ram Krishna. By the masterly strategy of the veteran commander, Kantipur was reduced to submission in a very small space of time.

Thus we see that the genius of Ram Krishna brought about the amalgamation of the three Nepalese princip alities of Kantipur, Patan, and Bhatgaon under the rulership of the King of Gorkha, who thereby became sole monarch of the valley of Nepal, and the founder of the Gorkha dynasty of Kings in that country. We owe to Ram Krishna not only the foundation, but also the consolidation and extension, of the Gorkha dominion in Nepal. For in 1769, after the final conquest and settlement of the valley, Ram Krishna crossed the Dudhkoshi, and subdued the country lying to the east of the Gorkha kingdom, thus pushing his eastern frontier to the Mechi. After his return from Mechi he was sent to Puthana to establish an arsenal, but before it could be brought to completion, Ram Krishna died, on the 21st of March 1771.

Ram Krishna was not only brave in war but also equally wise in the arts of peace, and he was a great promoter of works of public utility. It is said that when rewards were being distributed to the officers for the victories they had won, the king asked Ram Krishna to name his own reward, and Ram Krishna said he wanted neither lands nor money, but only permission to have the public road from Gujeshwari to Pashupati paved with stones at his own cost.

Ram Krishna left a son named Ranjeet Kunwar Rana, who was only eighteen years old at the date of his father's death. A few years later he was appointed governor of Jumla, one of the newly-conquered provinces of the Gorkha kingdom, where the Gurkha rule was so unpopular that the Jumlese broke out into revolt, and being defeated by the Gurkhas, fled to Homla, whence they brought fresh troops to recover their country. This war of independence

went on for several months, during which immense numbers fell on both sides, but at last the Jumlese were thoroughly subdued and peace and order restored throughout the country, all through the courage and tact of the youthful Ranjeet. He was therefore rewarded by being made one of the four principal Kazis of the kingdom.

In 1775 during the reign of Singha Pratap Shah, the son and successor of Prithvi, the principalities of Someshwar and Upadrang were conquered by Ranjeet and annexed to the Gorkha kingdom. Six years later, during the reign of the minor King Ran Bahadur Shah, the son and successor of Singha Pratap, the states of Tanahu, Kashki, and Lamjang were similarly brought under the Gorkha crown.

In 1791 a dispute arose between the Tibetans and the Nepalese merchants at Lhassa. The Grand Lama referred the matter to the Chinese Emperor, Keen-lung, while the Nepalese appealed to their Home Government. The Nepalese King wrote to the Court of Pekin remonstrating against the high-handed conduct of the Tibetans, but the Celestial Emperor stooped not from his empyrean height to consider a terrestrial letter from the "Robber King," as he styled the Nepalese monarch. Exasperated by this insult, the Gorkhas sent an army of 9,000 under the command of Ranjeet, who marched through the Kuti pass to Dingarcha, which he laid under fire and sword. The Chinese Emperor also despatched a formidable force of 70,000 in two divisions under Dhuring and Putung Toong Thong, and Ranjeet, conscious of his own inferiority, thought it prudent to make a retreat to Dhaibung, where he proudly stood at bay and gave battle. The fight was long and bloody, and about 4,000 men were killed on either side. The loss inflicted a heavy blow on the Nepalese, who were greatly inferior in numbers. Still undaunted, Ranjeet retreated further, and made another stand in the mountains of Panchmanay, whence with his reduced force he directed a night

attack upon the enemy in a manner that reminds us of Hannibal. He fastened flaming torches to the horns of several hundred cattle which were driven in one direction, and in another he hung lights on every conspicuous bush and tree; while he himself marched silently in the dark and attacked the enemy in the rear, leaving the front open. The enemy, pressed in one quarter by an actual attack, and seeing lights on their right and left, fancied they had been caught in a trap, and so made their best haste to flee from the destruction which they feared was about to follow. They fled pell-mell, throwing down their arms, and leaving their camp to be plundered by the Nepalese. This happened on the 19th of September 1792, and the scene of the victory has since been called by the new name of Jitpur Fedi. A treaty was concluded between Nepal and China, the provisions of which were :—

(1) That China should henceforth be considered as father to both Nepal and Tibet, who should regard each other as brothers ;

(2) That, after due investigation by the Chinese Government, the full value of the articles plundered at Lhassa, would be paid to the Nepalese sufferers by the Tibetan authorities;

(3) That all Nepalese subjects, with the exception of armed soldiers, would ever be permitted to travel, to establish factories, and to carry on trade within the jurisdiction of Tibet and China ;

(4) That if either of the two brotherly states should commence an unprovoked dispute with the intention of possessing the territories of the other, the representatives of the two Governments would report all particulars to the Court of Pekin which would finally decide the dispute ;

(5) That if Nepal be ever invaded by a foreign power, China would not fail to help her ;

(6) That the two brotherly states would send to China some produce of their country every five years in token of their filial love;

(7) That the Chinese Government would, in return, send to Nepal a friendly present, and would make every necessary arrangement for the comfort of the mission to and from Pekin.

In 1808 the Gorkha kingdom acquired further accession of territory, for in that year an expedition under Ranjeet was sent to Kumaon and Garhwal, both of which were annexed, though in the latter a local Raja was set up as a dependent King. Further conquests followed. Not long after, an expedition was sent for the conquest of the western state of Kot Kangra, which was completely conquered. The vanquished King offered terms of peace to the Nepalese, to the effect that he would pay an annual tribute of one lakh of rupees, that he would give one of his daughters in marriage to the King of Nepal, that he would send his eldest son to join the service of the Nepalese King, on condition that he was allowed to hold his kingdom as a dependency of Nepal. The Nepalese Commander-in-Chief approved of the terms, which he communicated to the Home Government for ratification. But General Umar Singh Thappa, a relation of the Prime Minister Bhimsen Thappa, who wielded powerful influence at court in those days, persuaded the King to accept nothing short of unqualified surrender, and the King of Kot Kangra, named Sansar Chand, fled to Lahore, where Ranjeet Singh, the lion of the Punjab, befriended him by placing at his disposal a large army with which he marched to reconquer his kingdom. A great battle was fought, in which the Nepalese were utterly defeated, so that Sansar Chand was enabled to recover possession of his lost territories. The Nepalese repeatedly tried to win back their lost conquest, but in vain. The brave Ranjeet met his end in this war, having been killed by

a fall while attempting to scale up the walls of a fortress.

Ranjeet Kunwar had three sons—Balner Singh, Balram, and Reywant. The eldest, Balner Singh, was born on the 2nd of February 1783. His rise to power was as sudden as his fall. One day, when he was 22 years of age, while sitting in a Darbar, he heard in the adjacent room an agonised cry for help, and betaking himself thither, he saw the king Ran Bahadur Shah lying prostrate on the floor, swimming in his own blood, and Sher Bahadur, his step-brother, who had stabbed the king to death, trying to run out of the room unnoticed. He darted at the offender, caught him by the legs, and aimed a blow on his head with a sword ; but the stroke missed, having been obstructed by the low ceiling of the room. As he lifted his sword for a second blow, Sher Bahadur snatched the weapon from his hand and dashed it to pieces, and then there followed a scuffle in which Balner Singh succeeded in knocking his adversary down on the ground, and mounting upon his breast, he strangled him to death. For this heroic deed Balner Singh was made a Kazi, both title and rank being made hereditary in his family. The rest of his life has been alluded to in connection with his illustrious son Jung Bahadur.

One curious practice of Balner Singh has been recorded. It was his custom every day to bathe in the Baghmati, even in the coldest months, before daybreak. He used to go to the very middle of the current, and say his prayers there for two hours, standing in the water. On coming home he invariably took a cup of tea spiced with nutmegs to keep out the cold.

Balner Singh had two wives. By his first wife he had only one son, Bhaktbir Kunwar ; and by his second wife (who was the daughter of Nain Singh, a brother of the Prime Minister Bhimsen Thappa) he had seven sons and two daughters. The seven sons were—Jung Bahadur,

Bam Bahadur, Badri Nar Singh, Krishna Bahadur, Ranoddip Singh, Jagat Shamsher, and Dhir Shamsher. The two daughters were—Srimati Lakshmeshwari and Srimati Ranooddipeshwari.

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CHAPTER II.

Birth and Early Years.

JUNG Bahadur was born on Wednesday, the 18th of June 1817. He was the son of Kazi Balner Singh, by his second wife. The female attendants, seeing that the labour was long and their mistress's life in danger, reported to the Kazi that the accouchement was one of extraordinary difficulty. The Kazi repaired at once to his oratory, and prayed to God to save the life of his wife. While thus he prayed, in burst one of the servants with the happy news that a son had been born to him, and that both mother and babe were well. The delighted father then rose, and ordered the household priest to perform *Jat-Karma*—a religious ceremony attending the birth of a Hindu child. To mark the happy day, alms were distributed to the poor, Brahmans were fed and rewarded, mendicants were presented with brass pots and blankets,—acts of charity that always go hand in hand with acts of rejoicing among the Hindus. There was also great rejoicing of the other kind: the high officers of the kingdom flocked to the Kazi's house to offer him their congratulations, and to shower largesses on the poor and the Brahmans in the name of the new-born child. Nor was the occasion without that equally invariable element of oriental merry-making—a *nautch*, or dancing-party.

Six days after the birth of the child, there was another ceremony—the *Shashthi pooja*, as it is called—at which the Hindu goddess of maternity was duly worshipped. In the afternoon of the same day, astrologers were called upon to prepare a horoscope of the little infant. These, after making all sorts of calculations, declared that the infant would live to

be a hero, and that he would win a kingdom by dint of personal merit. Such a prophecy, made by such learned *savants*, in an age and in a country in which astrology is still a living science, naturally filled a father's heart with joy beyond measure, and munificent were the gifts with which he sent away the prophets of his son's destiny.

On the eleventh day was performed the Hindu form of baptism, at which the child received the name of Birner Singh, which the priests framed with reference to certain rules of astrology. This name, however, was soon changed, for General Matber Singh, the infant's maternal uncle, preferred the name of Jung Bahadur (the brave in war) as more in accordance with the boy's future career as foretold by the priests; and this is the name by which he is known to the world.

Religious ceremonies attended every step of the boy's growth, till he attained the age of six months, when the ceremony of *Annaprasan* (or feeding a child for the first time with rice) was celebrated. According to the custom of the country, the child, richly clothed and adorned with jewels, was seated on a horse and carried to some distance from the house, followed by many high officers of the crown, including the minister himself. The poor had again their share of the father's bounty on this occasion.

When the child was three years of age, the ceremony of *Karna-beda* (or piercing the ear) was performed. This little mutilation is, to this day, considered a distinctive mark of a Hindu in many parts of India, like the equally characteristic pigtail without which no Hindu can be Hindu. The slender hole in the lobe of the ear is scrupulously preserved by means of keeping thin stems of leaves in to prevent the perforation from closing up. Sometimes, among the wealthier classes, the same is done by wearing ear-rings. The Dowager-Queen, Lalit Tripura Sundari, on this occasion presented a pair of richly studded ear-rings to Jung Bahadur,

The Hindu boy generally begins his alphabet shortly after he reaches the fifth year of his age—an age also recommended to be the most suitable by a well-known aphorism of the learned Chanakya. True to this practice, Jung Bahadur was placed under a tutor, who first taught him the rudiments of Sanskrit. But Jung Bahadur was born for other things. It was not in the field of letters, but in the field of war, that he was to shine; and hence, as if already aware of his warlike destiny, he never loved books more than what boys usually do. What attracted him more was sport, of which he always chose the most manly, and in the very choice of which he revealed glimpses of the warrior within him.

Many anecdotes of his boyhood have been preserved in our family annals. One day, when he was about eight years old, returning from the Durbar, he saw his father's horse tied to a tree by the bridle. He had never ridden a horse before, except when seated upon one for purposes of display or ceremony; and yet he unfastened the bridle and succeeded in clambering upon the back. The horse galloped off before he could hold the bridle, but still the undaunted boy clung round the neck of the horse, and kept firm on the saddle. Fortunately, the horse, after running some distance, came back to its stable and stood still; and the boy's intrepidity and coolness in the hour of danger saved his life, and spared him from even slight injuries. He was severely reprimanded by his father, who warned him never to try a like feat again. But the incident was sufficient to convince him that the boy was very daring and would make an excellent rider. About the same time, while playing in his father's garden at Thapathalli, he saw a snake under a tree near a temple. Well knowing the dangerous character of the venomous reptile, he, instead of being frightened into running away, boldly caught the head of the serpent tightly in one of his hands, and ran to his father to show him the valuable capture he had made. The

snake had meanwhile coiled its whole length round the boy's arm, which it was squeezing hard, but without letting go his grip—a mistake which would have cost him his life—he held the head fast in his hand, while his father, in great alarm, uncoiled the reptile by the tail, and then dashed it to death Two years later, when Jung Bahadur was ten, he jumped into the river Baghmati, then in a flood, and, not being able to swim, was carried by the current a long way off, before he was rescued from drowning. He was fished out of the water in a state of partial suffocation, and it was quite half an hour before he was brought back to life. From that day Jung Bahadur paid great attention to swimming, in which he soon attained such ease and dexterity that he could swim across the *Chobhar*, a deep ravine through which the Baghmati, after receiving the waters of its many tributaries, flows before leaving the valley of Kathmandu. This tremendous mass of water, forced into a narrow gorge, forms immense whirlpools that are exceedingly dangerous to swimmers. Those who can swim well in other places dare not attempt anything here.

In his eleventh year he was invested with the sacred thread. The ceremony of spiritual regeneration is, among the higher classes of Kshattriyas, as important as it is among the Brahmans themselves. He was tall and strong—almost athletic—with a broad chest and long arms. This last feature is superstitiously believed by the Hindus to be the mark of future greatness, probably because Rama, the divine king of Ajodhya, is said to have had "arms that reached down to the knees." His complexion was fair, the form active and agile, and the eyes keen and flashing.

Of all manly sports, Jung Bahadur loved wrestling most. Wrestling matches are still, in Nepal as in many parts of India, quite a national function, witness the celebration of the great Nag Panchmi festival* invariably with wrestling and

* A Hindu festival held in honour of the *Snake-god*, in July or August—chiefly in Northern India.

boxing competitions. For people of even high position to descend to the arena to learn the art of wrestling is not considered derogatory. Perhaps one might try to illustrate this fashion by a reference to the old Roman days, when the Emperor himself fought like a common gladiator in the public amphitheatres of the imperial city. Keen was the ardour with which Jung Bahadur took to wrestling, and great in consequence was the skill he came to possess in that favourite sport. It has been ascertained that in wrestling contests he *never* lost a game, and gained considerable renown by successively overthrowing the champions of his time, the celebrated professional *pahalwans* of the day.

Shortly after he commenced his twelfth year, he was inoculated for small-pox by a Nepalese Doctor. It may seem strange that this should be recorded at all; but we have to bear in mind that we are speaking of semi-barbarous Nepal, the next-door neighbour of the Celestial Empire, and one of the fortified strongholds of Hindu superstition; that this happened a decade before the commencement of Queen Victoria's reign, when the protection afforded by inoculation was scarcely recognised in India itself, much less in farthest Nepal, where civilisation could only creep up from the sunny south. And when we recollect that it is a Nepalese physician who performed the inoculation, the marvellous becomes miraculous, and the record something really worth preserving. Shortly after the inoculation, Jung Bahadur had a severe attack of fever, of a somewhat malignant type, from which he suffered for twenty-one days, till partly through medical aid and partly through the effects of prayer and alms-giving he recovered his health.

On May 1st, 1828, Jung Bahadur was married to the daughter of a Nepalese nobleman, a chief of the Thappas. He was hardly eleven, when he was subjected to the cruel custom of early marriage, which more than anything else has

been sapping the vitality of the Nepalese and their brothers in India for many centuries. It were easy to trace most of the evils that afflict us here in India, and my countrymen in Nepal, to this pernicious custom of "baby-wedding," which prevails with full force in both countries to this day, in spite of the war waged against it by the cultured minority.

A few months after this marriage, my grandfather was transferred to Dhankuta, as the governor of that province. To the eager-hearted boy, the new home offered fresh sources of enjoyment. Hunting, hawking, wrestling, boxing, made up a delightful round of gaieties that any boy would covet. But his faculties were thus not allowed to run to weeds: he received some training in the science of warfare, and acquired considerable proficiency in fencing (or *Gatka-phariya* as they call it) and archery. The mention of archery need not carry us back to the Middle Ages, for even after the introduction of fire-arms in Nepal, archery was long in vogue among the warrior castes, as their traditional weapons of war.

In the winter of 1832-33 the governor was transferred again to Danildhura. Here Jung Bahadur received regular instruction in the various Nepalese modes of wielding weapons—the so-called *Shankara*, *Bana*, *Zanjira*, and *Bakshi*, tactics once indispensable parts of a military education, but now rendered obsolete by the discovery of gunpowder. Here again he acquired some practice in musketry-firing and in target-shooting. Here again he first entered military service in which he was destined to win the highest distinction. It is surprising to learn how speedily he achieved perfection in the art of shooting. A story, illustrative of his marvellous skill in that art, has been handed down to us. One day the subaltern officers of the local troops held a shooting match. The condition was to fire five rounds each at 300 yards, standing, and five each at 500 yards, kneeling,—within a certain specified time. Jung Bahadur carried off the first prize, in the

face of numerous competitors, by making eight consecutive bull's-eyes, finishing up with a centre and an outer,—a remarkably fine performance for even a mountaineer. One of his favourite amusements was to roll a steel ring (technically known as a *chakra*), down a slope, and shoot it on the right and left, front and back,—a practice which conduced very much to the attainment of his well-known skill in shooting animals on the move. This skill he retained throughout his life, and displayed not only in his own country, but also in Europe.

In January 1835 Balner Singh was transferred to Jumla. Jung Bahadur, who had by this time been promoted to the rank of 2nd-lieutenant in the cavalry, accompanied his father to his new seat of residence. His strong commonsense and inborn capacity for administration, made him a source of great help to his father in the arduous duties of a governor. At an age when boys scarcely leave school, Jung Bahadur was assisting his father in the government of a province.

In 1837 there was a revolution in Nepal. The Thappa party had hitherto been all-in-all in the state, and the rival party of the Pandes were sedulously excluded from all power. There is undoubtedly a tide in the affairs of men, most of all in political affairs, which have their ebb and flow as sure as the waters of the sea. The Thappas lost all their influence by the fall of Bhimsen Thappa, the Prime Minister, whose loss of office was followed by the dismissal of all who belonged to his party. Balner Singh, who was a staunch upholder of the Thappa interest, had consequently to lose his governorship, which was followed by the dismissal of his son and the confiscation of all his property. This last circumstance gives to oriental party politics that tinge of barbaric retribution which makes all change of policy partake of the nature of a bloody revolution. The overthrow of political power is in the East attended by the ruin of a man's private estate. The ex-governor and his son returned to Kathmandu as private

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citizens, stripped of power, wealth and rank. Balner Singh, who had all his life devoted himself to deeds of charity, now felt the actual sting of poverty. But though thus deprived of all outward tokens of greatness, he had not lost the kindly heart which still inclined him to acts of benevolence. He was having a bridge built across the Baghmati at Aryaghat; but the work had to be left incomplete for want of funds. In his eagerness to bring to completion a work of such inmense utility, he went to obtain a loan of Rs. 15,000 from his cousin, Birbhadra, who, in his besotted wordliness, spurned him away with the taunting reply, " On what security am I to advance money to one who has nothing but eight sons ? " Balner Singh returned the taunt with rage : " My eight sons," said he, " will one day rise to such greatness that they will bestow favours upon your sons, who will be only too happy to receive them." Fortune favoured the fallen man, and one of his sons at least rose to such an eminence that any one in Nepal would have deemed it an honour to receive favours at his hands. But Jung Bahadur never forgot Birbhadra's taunt, and never forgave him for it, for while he made all his other cousins generals of armies, the son of Birbhadra remained a colonel till a few months before his death.

To young Jung Bahadur the loss of his appointment was a great calamity. Born in purple, he little knew what poverty was, and now that it stared him in the face, he grew desperate and plunged himself into gambling. This vice was then much prevalent among all classes of people, and was not even regarded as a vice. It was of the nature of what is known as a " social " game, dexterity in which is deemed a mark of a man of fashion. Direct undisguised gambling, though punishable by the Indian Penal Code, is regarded by the Hindus with something like religious veneration, three days in the year—the days of the Dewali, when the rigour of the law is made lax in favour of the gamblers. Gambling is still

so universal that there is scarcely a man in Upper India who does not practise it on Dewali* day. Perhaps the vice has been sanctified by mention in the *Mahabharat*, and though it is represented there as bringing about the utter ruin of a powerful dynasty of kings, the brainless multitude, raking up the *Shastras* more for the vindication of their vices than for the defence and maintenance of their faith, have taken the mere mention to mean active encouragement, and have thus perpetuated a custom more honoured in the breach than in the observance. One day, having lost Rs. 1,100, and being hard pressed for payment, Jung Bahadur went to Patan—one of the three most important cities of Nepal—to borrow the sum from a buffalo-dealer named Dhana Sunder. This man was only a small dealer, and so could provide the sum only in small coins. With this huge load, he went back and paid off the stake at once. The payment could easily have been deferred, or even evaded; but Jung Bahadur was too noble to think of defrauding his creditor, or breaking his word of honour. But his pecuniary embarrassment grew worse and worse till at the point of desperation he left the country. He resided for some time in the Terai, in the hope of "catching elephants," and thereby clearing his debts. This project of catching elephants single-handed was essentially quixotic in character, and only illustrates his mood of mind. No elephants ever surrendered themselves to his grip, and he quitted the Terai in deeper desperation. He now proceeded to Benares to try his luck further, and lived there for more than a year, sighing after the philosopher's stone. But still he gained nothing beyond the inevitable effect of a foreign residence—some knowledge of the world and its ways. He had chosen his dwelling in Ramghat, a quarter of the town very close to the busiest parts of the sacred city. Ramghat is now a Nepalese quarter, popularly known by the name of "Nepali Khapra."

* A Hindu festival in honour of the goddess Kali, celebrated under different names, over the whole Hindu world, in October or November.

In January 1839 he went back to Kathmandu, no better off than when he had left it. On coming back home he found another misfortune awaiting him, for his wife had died one month before he arrived.

In February 1839 he was married for the second time, to the sister of Sanak Singh. This lady afterwards became the mother of Generals Jagat Jung and Jeet Jung, my two elder brothers. This marriage brought him at least some immediate relief, for from the amount of the dowry he received he could at once pay off his debt to Dhana Sunder; though it were easy to trace the commencement of his greatness from the date on which he was married to this noble lady. There is a prevalent belief among the Hindus that the destiny of a man is moulded in part by that of his wife; and this belief seems to take foundation from the fact that the whole of Jung Bahadur's life, subsequent to this marriage, was a succession of ascents from one step of greatness to another. A believer in this hypothesis might try to justify it by a reference to the life of Napoleon Bonaparte, and say that it was from the date of his marriage with Josephine that we must date the commencement of his greatness; while the beginning of his fall may be dated from the day of that unhappy divorce and the equally unhappy marriage with the unhappy Maria Louisa.

In February 1840 the king of Nepal, Rajendra Bikram Shah, went out on an elephant-hunting expedition, and Jung Bahadur formed one of the party. It was on this occasion that he forced his gallantry on the royal notice, and won favour in the eyes of the King. The hunters had surrounded a wild elephant, whom they saw no way of imprisoning, when Jung Bahadur dashed forward, rope in hand, and succeeded in tying up the hind legs of the infuriated tusker at imminent risk to his life. He was made a captain of the artillery on the spot, a reward which redounds very much to the credit of

King Rajendra Bikram. Thereafter he displayed many a gallant feat of daring, some of which are still well known in the country, and have been carefully recorded in our family history.

On the 5th of April 1840 there was a buffalo-fight in the courtyard of the royal palace at Basantpur. Buffalo-fights in Nepal are akin to the famous bull-fights of the Spaniards, of which Byron has given us a vivid picture in his *Childe Harold.* But these fights in Nepal are always of buffaloes, and never of bulls, for the latter species are regarded as sacred among the Hindus. On the present occasion, at the close of an exciting fight, one of these brutish combatants rushed out of the arena, and took shelter in one of the compartments of the royal stables. Maddened with rage and pain, the huge beast attempted to push at every one who approached him, and from its secure stronghold seemed to challenge the world. Every effort to capture him and drag him out of his ensconcement proved fruitless, till Jung Bahadur, with a rope in one hand and a blanket in the other, quietly stole in, and succeeded in cleverly blindfolding the beast, and driving him out by twisting his tail from behind. It was a wonder to see the fierce beast so perfectly cowed, without the smallest use of force. Those present praised the young hero in unqualified terms, and even the King was led to remark, "Truly, Jung Bahadur is the bravest of us all."

Four months later, Jung Bahadur distinguished himself in a yet more gallant feat. On the 1st of August 1840 a great fire broke out in the house of a merchant in Kathmandu. The valuables had been rescued, and most of the inmates had also escaped. But in the hurry and confusion, a poor woman and a girl, some five or six years of age, could not make their escape in time, and were missed when the fire had spread too far to think of a rescue. No one dared approach the flaming building; even the husband of the unfortunate

woman shrank back with fear; and wild were the entreaties of the doomed creatures for help. It was a scene that melted the hardest hearts; there was quite a large crowd ready to weep for pity; but not one of them had the spirit to lift a hand in aid of the poor souls. The fire spread rapidly from one part of the dwelling to another, till the whole house was one mass of flames. Only one small entrance was unattacked; but it was out of the question to think of getting in through this narrow door, for the beams of the roof just above, had taken fire, and were crashing like thunder and dropping in big burning brands on the floor immediately in front of the door. The two lives had been despaired of, when Jung Bahadur reached the scene. The tender appeals of the distressed husband and father, who had to endure the sight of two dear souls being burnt to death before his eyes, moved him to pity, and he prepared himself to pierce the flames. In spite of the warnings of his friends, he entered the house by the narrow door, which was now scarcely visible, being so completely enveloped in smoke. It was a moment of great peril; it was a moment of terrible anxiety; but the next moment was a moment of ineffable joy. Out at last, safe out, with the two creatures, the younger of whom he had tied to his bosom, his cloudy figure was soon emerging from the smoke, appearing, to the eyes of the dazzled beholders, like an angel of God sent down to save. The roof collapsed only three or four minutes after the rescue. The wild gestures, and the yet wilder words with which the afflicted family and the suffocated sufferers expressed their gratitude, were a sight in themselves. But the strain on his health was severe. His bodily exertions had been great; his mental shock equally so; and he was laid up with fever for about a month. Such an instance of heroism is surely one of the true stamp, all the more, for it was purely unselfish, and performed, as it were, in spite of himself. It was a deed of genuine gold, such as have been collected,

narrated, and immortalized by the author of *A Book of Golden Deeds.* It was an act of the noblest self-sacrifice, having been performed at considerable risk to life. It was a deed truly commendable and commemorable, and serves well to show the sort of material on which his greatness was founded.

The same month also witnessed another deed of gold on our hero's part. It was the rainy season, and the river Manohra was in a flood, when one day, as Jung Bahadur was walking along its banks in the company of a friend, he saw two women carried down by the current, and in momentary expectation of death by drowning. Without wasting a moment in deliberation, Jung Bahadur plunged into the swollen waters, and catching the helpless victims by the locks of their hair, swam safely ashore.

Several such stories of this period have been handed down to us, all of which illustrate his personal courage. Even at the risk of being tedious, I shall here record a fair number of them, for, besides the extreme value they possess as events of his life, they are richly illustrative of the character of the man who was a soldier to his inmost heart, a soldier through and through. These stories also evince the display of one of the brightest qualities of human nature—a quality that now seems unhappily to be dying away. For personal valour is now stigmatised as brute force, and a proverb talks of discretion as the better part of valour. Military prowess now consists more in collective tact and stratagem, than in the exercise of individual heroism. Much of this is certainly due to modern inventions, which have almost so completely substituted fire-arms for human arms that to me—a mountaineer as I am at best—it seems as if modern warfare will henceforth be worked by machinery, and modern battles be but a trial of intellect instead of a trial of strength—a sort of competitive examination at the bottom! Anyhow, gunpowder has destroyed the romance of war, and converted the soldier into

little better than a mechanical contrivance. It has, I hope, been made sufficiently clear that Jung Bahadur was a soldier of the old type, the conspicuous element of whose make-up was natural courage and strength, and not a drilled knowledge of the Army Regulations: he was a warrior, and not a military officer. His warlike character has been amply illustrated by stories of almost superhuman might and gallantry, but a few others still remain, without which the impression is apt to be shallow.

On the 12th of September 1840, a leopard from the neighbouring jungles entered a Newar's house in Kathmandu, and raised dreadful panic among the inmates, who left the house in terror. A crowd soon assembled in front of the house, but at a cautious distance from the door, lest the beast should make a sudden sally among them. The hubbub drew Jung Bahadur to the spot. Ascertaining what the matter was, he quickly snatched a bamboo basket, crept in, and in a moment clapped it on his face, and having thus blindfolded the brute, called on others to help him in securing the beast. The leopard was successfully caught alive, and Jung Bahadur made a present of him to the Crown Prince, who was highly pleased with the gift.

Then on the 10th of November following, on a report being made to the King that a leopard was making depredations on the mountain of Dahchoke, His Majesty, escorted by a few of his officers, including Jung Bahadur, (who could not be spared from any such undertaking,) started in the direction of those hills to rid the place of its danger. The haunts of the brute were carefully ascertained, and *Shikaris* were placed in ambush, when all of a sudden the leopard shot out of a hedge and attacked a *Shikari* and instantly brought him down to the ground. Seeing this, Jung Bahadur, who was a few paces off, darted forward, and struck the brute with his sword. The fierce animal, now doubly infuriated, left the

Shikari alone, and sprang upon his new assailant, who, though severely mauled, inflicted a blow which cut the leopard in two at once. The King, who watched from a little distance, was loud in praise of Jung Bahadur's skill in swordsmanship.

Only three days after this incident, an elephant belonging to the King was announced to have run amok. He was as usual taken by his keeper to the river Baghmati to be washed, and was there being washed, when a fit of madness seized him, and he dashed his *Mahaut** to death. He then walked off towards the palace, attacking everything and every one he met on his way. The people fled terror-struck on all sides, as the monster seemed obviously thirsty of blood. It was vain to think of capturing him, for the royal stables contained no stronger elephant, and human force was ridiculously unavailing against such a gigantic beast. Yet Jung Bahadur craved the King's leave to go and bring him under subjection. The King was naturally astounded at this proposal, and reluctantly gave his assent. Jung Bahadur instantly rode to Thapathalli, and seated himself on the roof of a house in the bazaar of *Singhasatal*,† close to the bank of the Baghmati, by which the elephant was expected to pass. In due time he came, moving slowly and less wildly than at first—probably because by this time the panic had spread and the streets had been deserted, so that the elephant could find no one to vent his fury on. And as he was passing by the house where Jung was lying in wait for him, he jumped upon the animal's neck with marvellous precision. The maddened elephant, perceiving the trick, frantically shook his head and waved his trunk, trying to throw his rider down. But Jung Bahadur had so firmly seated himself on his neck, and so skilfully used the goad and the dagger with which he

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* The keeper of an elephant is called a *Mahaut* in India.

† A *Dharmsala* or house of charity, where there was a lion carved in stone over the gateway.

had armed himself, that the beast failed to dislodge him, and ran in the direction of Patan. His way lay over a bridge, and this circumstance greatly appalled Jung Bahadur, for the structure was too frail to support such enormous weight. If he attempted to jump down, he was sure to be killed on the spot. He plied both goad and dagger incessantly, and shouted as loudly as he could to cause the beast to turn aside, and at last succeeded in inducing him to proceed towards Tripureshwar. A sad fatality occurred on the way. One of his own servants—a deaf mute—happened to be passing along that way to fetch water from the river. Jung Bahadur shouted to him at the top of his voice to run away; but the deaf man could not hear the warning, and was soon dashed to pieces, and his corpse carried by the elephant, who waved it in his trunk to and fro and proceeded towards Tripureshwar. Here a trap had been prepared and the elephant was quickly secured with ropes and reduced to submission. The King was amazed to hear of all this, and remarked, "Jung Bahadur has no heart." This is a common saying among the Nepalese, who use this expression for a person whom nothing can frighten, and who is considered to be absolutely destitute of the feeling of fear. His Majesty further expressed his doubt whether this most extraordinary adventurer would die a natural death.

One day, in January 1841, while Jung Bahadur was hotly pursuing a deer, a grisly bear sprang upon his path. The yelping of hounds, the trampling of horses, and the shouting of huntsmen, had disturbed his repose, and finding himself face to face with Jung Bahadur he attacked him savagely. But without losing his presence of mind, as many in a similar circumstance would undoubtedly have done, he drew out his dagger, and dealt such a sharp blow on the animal's muzzle that it quickly turned its back upon him and disappeared among the woods. In the excitement of chasing

his original game, he had climbed up a steep precipice, and in the heat of the pursuit, missed his footing and fell down from a height of about 60 feet on the stony bed of the Tadi river just below. He sustained a slight injury in his right thigh. Minding it but little, he swam across the river, still in pursuit of the deer, killed it and brought it home.

At this period of his life, Jung Bahadur possessed enormous strength, and was fond of practising the hardiest bodily exercises, which maintained that strength to his old age, and carried him safely through the strain and stress of a *kheda* * which remained his favourite mode of holiday-making to the last. About this time a grave dispute arose between the boatmen of Debighat and some of the inhabitants of the neighbouring hill tracts. The dispute led to blows, and more than four thousand were arrayed on each side to settle it by a free fight among themselves, without seeking the redress of state arbitration. The subject of the contention was a small plot of land, of which the ownership was claimed by both parties. The rioters were armed with huge clubs and swords, and some even with rifles. The strife lasted for more than a week, and there was much bloodshed on both sides. The Government failed to bring about a settlement, and the officials who had been deputed to bring the dispute to a peaceful termination, only made confusion worse confounded. At length the Government entrusted Jung Bahadur with this task, which had baffled the best efforts of some of the best officers. With his wonderful power of penetrating the truth, he quickly found out the rightful owner, to whom he at once made over the possession of the plot. By his equally marvellous tact, which he could so skilfully combine with force, he speedily put down the disturbances. The ringleaders were sent in chains to the capital, where they were meetly punished.

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* *i.e.*, an elephant-hunting excursion.

The Crown Prince of Nepal, Surendra Bikram Shah, of whom so much will be said presently, was for some time in bad health, and on the 24th of February 1841, his medical attendants recommended a change of climate. He chose his residence at a spot near the bank of the Trisuli, where he was attended by many officers of state and friends. He was sometimes subject to the wildest humours of caprice, and, though too cowardly to shoulder a musket himself, was bold enough to force the most laborious and perilous tasks on others. One day, while walking on the bridge over the Trisuli, he saw a lieutenant, by name Ranbir, coming towards him on horse-back. The officer did not notice His Royal Highness from that distance, and hence did not dismount; for according to oriental etiquette he should have done so before a Prince. The crazy Prince took offence at this unintentional insult, and sent men to force him to get down, and to bring him to his presence. He was ordered to be thrown down into the river with his horse. The bridge was more than eighty feet above the level of the water, and such a fall would therefore have assuredly resulted in his death. In obedience to orders, the officer prepared himself to die; but before taking the fatal leap, he craved the Prince's permission to visit his family for the last time. The Prince said, "No, no, you will not be killed." The offending officer submitted that the only man in Nepal who would not be killed from such a fall was Jung Bahadur. The hint was quite sufficient. The imbecile Prince immediately sent for Jung Bahadur, who, though in ill-health, appeared at once before His Royal Highness and demanded his pleasure. That pleasure was to see him taking an enormous leap on horseback from the bridge into the waters of the Trisuli, and—of breaking his bones. Jung Bahadur expressed his readiness to obey, on condition that His Royal Highness promised not to impose upon him any further tasks of this nature. The Prince replied

that the exemption applied for could be granted for only six months, during which if he ever commanded Jung to attempt a like feat he might incur "the sin of eating his father's flesh and bone"—a common form of asseveration in Nepal. This was agreed to, and Jung Bahadur mounted on the lieutenant's horse, and leapt down into the torrent below, to the great consternation of all present. He had fortunately taken the precaution of keeping his feet apart from the stirrups, so as to disengage himself easily from the saddle at the moment of jumping into the river. He managed it all so well that he and his horse fell into the river quite separated from each other. For some time horse and rider vanished from sight as they were swept down by the rapid current; and every one gave the captain up for lost. Even the Prince was grieved to think of the loss—the loss of a man who could be such an interesting plaything to beguile his idle hours and to minister to his barbarous amusements. He commanded his attendants to rescue Jung Bahadur out of the water. But who could have ventured to do so in a torrent flowing over hidden rocks and treacherous caverns, and full of foaming eddies? However, they had to walk down the banks in search of him. They found him a mile away from the bridge, sitting on a small mound in the middle of an islet in the river, wringing his clothes. The men sent out to rescue him entreated Jung not to tell the Prince that he had saved himself without their aid, but that it was they that had rescued him. To spare these unfortunates from suffering a like fate for default of their duty, he complied with their request. The Prince received Jung Bahadur warmly and, patting his back, exclaimed, "Well done! you have to-day achieved and exhibited a truly wonderful feat." His safety on the present occasion seems to have created in the Prince's mind a belief that Jung Bahadur was equal to any task, however impracticable it might seem. Had he been familiar with either Greek or Persian literature,

he would have likened him to Hercules or Rustam, the two personages in whom the Western and Eastern idealisations of human might have taken form. Had he been more familiar with his own Hindu mythology he would thus have pictured the god Hanuman in his imagination. He thought him to be a special favourite of the gods, who had rendered him proof against every form of violent death. Some time after the incident mentioned above, while the Prince was taking a walk with his retinue, he suddenly stopped at the foot of Bhimsen's column (or *Dharhara*) 250 feet high. His madman's craving for enormities took full possession of him, and turning towards Jung Bahadur he commanded him to climb up the monument and then jump down from its top on the stone pavement below. Such a leap would have caused the death of even a cat, that creature proverbial for tenacious vitality and hence spoken of as having nine lives. He successfully evaded the difficulty by a clever artifice. With a significant look at his brother Bam Bahadur, who kept the key of the tower, he hinted to him to conceal the key, and then turning towards the Prince said, "I can jump down from the tower with the help of two parachutes, the construction of which will take some 15 or 20 days, after which I shall invite a large crowd of spectators, and before them and your Royal Highness I will perform the feat." The Prince gladly gave him the extra time in the hope of enjoying extra fun on a later day. Eastern potentates are notorious for their bad memory; promises of future good as well as threats of future evil are quickly forgotten by them; so that if one can once avert a present danger, one is safe against it ever afterwards. The Prince was never again reminded of Jung Bahadur's promise, and that timely trick did in fact save his life on that occasion.

But though the Prince forgot Jung Bahadur's promise, he did not forget Jung Bahadur himself, and continued to

harass him with the imposition of dangerous exploits that fed his whims. On the 22nd of April 1841, the Prince ordered him to leap down into a well, popularly named "the twelve years' well," by reason of its being the oldest well known in Kathmandu. It is very deep, and so its water is never used. But the well itself was used as a receptacle for the bones of slaughtered buffaloes, and hence was doubly dangerous to be jumped into. This was represented to the Prince, who would at first listen to neither excuse nor delay, but at last consented to grant one day's time, insisting that next morning the order must be carried out. When my grandfather heard of this, he took the precaution of throwing some 20 or 30 bales of cotton into the well, to minimise the danger from the sharp bones at the bottom. Beyond this advantage, the evasion of the danger on this occasion did him little good. Early next morning, the Prince, followed by his suite, appeared at the well, to see Jung Bahadur's feat of leaping down into it. The leap was taken, and down fell Jung to the bottom of the well,—safe, but not without receiving some injury. For when he was pulled out, it was found that he had received a severe cut in his right ankle. But though the wound soon healed, the injury to his health was lasting; as he suffered from inflammation and pain in this joint for a month or so every year. This is the reason why in his old age he was sometimes seen wearing a larger shoe on his right foot than on the other. Yet the Prince thought little of his achievement and remarked that he himself could do as much.

There is no space here to describe, or even mention, the many other trying tasks to which Jung Bahadur was subjected by this cruel Prince, who had nothing to check him, and everything to encourage him in his career of violence. The King himself took no steps to curb his son's power of making mischief. The whole of Nepal, and especially Jung Bahadur and his family, were growing sick of the Prince. Balner

Singh was trying his best to have his son transferred from a service in which there was danger to his life every moment. At last in November 1841, Jung Bahadur was ordered to join the staff of the King's body-guard. Two months later he was sent on civil employ as Kazi* of Kumari Choke. This was the first and last appointment he held in the Civil Department in a subordinate capacity. The office entailed upon him the duty of auditing the accounts of revenue realised from the country ; and he worked full diligently to master the details, which he could accomplish in a very short time. This knowledge stood him in great stead when, as virtual head of the executive government of Nepal, he was enabled to overhaul every department and reform all existing evils in the administration of the country. The time was also drawing nigh when the spirit of self-reliance was also to teach its own lesson to the young administrator, for on the 24th of December 1841 he lost his father, the Kazi Balner Singh, and was left to be his own helmsman in the dreadful storm that was about to burst over Nepal.

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* *i.e.* Civil Judge.

CHAPTER III.

FIRST TASTE OF POLITICS.

WE have now reached a stage in the life of Jung Bahadur which is separated from the period of his elevation to the Premiership by a brief space of four years. From the Kaziship of a District to the Premiership of the realm, is a jump as big as some of those he performed for the rude delectation of Prince Surendra Bikram. It is a leap that no one can take without the use of wings, and a corresponding buoyancy in the atmosphere. Nature had given him the required wings; fortune gave the required buoyancy to the political atmosphere; and he was lifted up to the pinnacle of power by the whirlwind of a Revolution, which he controlled, and guided, and utilised, by the force of his consummate genius. To enable us to comprehend this portion of our hero's life, we must for one moment consider the situation of political affairs at this period.

On the 6th of October 1841, the senior Queen of Nepal died. She had, in the weakness of her consort, been practically the ruler of the country; and her wise tact and administrative skill had enabled her to carry it safely through many a difficulty. Her death was therefore a great blow, and prognosticated serious troubles. Her eldest son, Prince Surendra Bikram, who had hitherto been kept much in check by a mother's influence, now gave way to heedless brutality, and became a perpetual source of torment to all who had the misfortune of coming in contact with him. The King winked at these things and indirectly encouraged them, in the vain hope of thereby limiting the boundless political influence which descended to his junior queen, the evil-minded Lakshmi Devi, from whose machinations he apprehended the worst dangers.

The inhumanity of the Crown Prince chiefly manifested itself in barbarous modes of punishment, such as mutilation, drowning, and a thousand indignities of the worst kind, which he inflicted even on the highest officers of state, for fault or no fault In fact he displayed an innate avidity for torture, and used to delight himself with witnessing the most revolting scenes of misery. As such he may be compared with the Nawab Sirajuddowla of Bengal, the infamous author of the Black Hole Tragedy, of whom the story goes that he used to rip open the bellies of pregnant women to see how the child lies in the womb, that he used to throw men into a river that he might see the horrible agonies of death by drowning, that he used to burn people alive to enjoy the sight of their dying struggles, and a thousand and one other forms of torture too painful to describe. At last the people could bear such atrocities no longer. This sentence would have signified nothing very grave in the history of a country like England, where the faintest symptom of royal encroachment upon popular liberties,—the influence of an unworthy favourite, the constant prorogation of Parliament, or the imposition of an unpopular tax—is sufficient to drive the people to revolt. But in a country like Nepal, subjected as it has been to centuries of autocratic government, where the sanctity of the kingly authority is placed above the sanctity of human life, where the people have not a finger in the government of the country, such a situation is seldom arrived at, and is always the indication of the worst forms of tyranny. To the European mind, fostered by traditions of representative government, in the healthy atmosphere of political freedom, and dreaming of "a Parliament of man, the federation of the world," the least assumption of autocracy would be tantamount to tyranny. But to the oriental, accustomed as he has been to gross forms of oppression for centuries, tyranny would be something at which even the savage would shudder. Such a situation

as that reached in Nepal in 1842 is rare even in oriental history, not so much because the oriental is slow to resent tyranny, as because human nature rarely descends to such depths of degradation as to endure acts of flagitious tyranny which even the dead-hearted brute would kick against. We can now form some vague idea of the nature of the circumstances which on this occasion drove the Nepalese to organise a political opposition of a kind unprecedented in the history of the country. The chief civil and military officers of state assembled in a mass meeting under the leadership of Fateh Jung Shah, the Prime Minister, and his brother Guru Prasad, the Pontifex Maximus,* to adopt some measures by which they could make the King responsible for the conduct of the Prince. This meeting was held on the 6th of December 1842, and 675 chiefs and officers of the realm attended it. They drew up a number of articles representing their grievances, and demanding the ensurance of a just and responsible government. This document, which aimed at securing protection to life and property in Nepal, may be called the *Nepalese Petition of Rights*, after its famous prototype of Charles I.'s reign. But a comparison of the circumstances that led to each, will at once point out the difference between the capacities for enduring tyranny in the East and West. The next day, the 7th of December, the chiefs and officers in a body, followed by the eighteen regiments then stationed at Kathmandu, attended with martial music and full military display, marched to the King's residence at Hanuman Dhoka. This colossal deputation from all the towns of the valley waited upon His Majesty, with the Petition of Rights placed on a golden tray, for the purpose of presenting it to the King, and getting it signed by him. The King was at first disposed to be shifty, and proposed to effect a clumsy compromise by investing the heir-apparent with plenary regal powers, while keeping

* *i.e.*, the High Priest of the realm.

the crown himself. But the discontented nobles saw through the trick and insisted on his signing the all-important document, which represented the united wishes of a whole nation banded against tyranny. Such half-measures would not satisfy hearts that had been bleeding for many years. The King was obliged to yield, and on the 5th of January 1843 the King assembled all the principal officers in the courtyard of his palace, and issued the following proclamation :—

"Be it known unto all that it is our royal will and pleasure that from this day you do obey Queen Lakshmi Devi as your sovereign. It is our further will and pleasure to invest her with the following powers:—

(1) of passing sentence of imprisonment, mutilation, banishment, execution, and dismissal from office, on all subjects, except members of the royal family ;

(2) of appointing, dismissing, transferring, or promoting any servant of the state ;

(3) of carrying on negotiations with the foreign powers of China, Britain and Tibet ;

(4) of declaring war or making peace with any of them.

"We solemnly promise that we will do nothing without her full consent and sanction. We have strictly prohibited all our subjects from obeying the Prince, and whoever does so will render himself liable to punishment under the Queen's orders."

This satisfied all parties, for though the proclamation did not provide for a free constitution, nor granted all the demands made in the Petition, it did nevertheless offer some immunity from the Prince's heedless cruelties, and this was the most acute of the popular miseries.

King Rajendra Bikram had thus been virtually deposed ; and the Government of Nepal transferred to the hands of the Queen Lakshmi Devi, who, as I have stated before, was a very fiend for malice. The transfer was therefore like the proverbial remove from the frying-pan into the fire. But the

people were not quite aware of the real character of their new Sovereign : all they knew of her was that she was deadly hostile to the Prince, and hence they hoped that her assumption of power would at any rate bring about the cessation of the prince's tyranny.

I have before alluded to the fall of Bhimsen Thappa and the expulsion of his faction from political power. On the date of this new scheme of Government, the party in power were the Pandes. Now the Queen Lakshmi Devi was a staunch ally of the Thappas, and had ever grieved that they should have been driven from office. The opportunity had now come when she could give free scope to her political bend, and recall the exiled Thappas. Bhimsen had perished a victim of foul intrigue, and the leadership of the Thappas had devolved on his nephew Matber Singh, who was roaming in the plains of India. He had been retained as a political prisoner by the British Government, who kept him under surveillance in Simla. He was now summoned by the Queen to fill the post of Premier. But though rejoicing at this opportunity of returning to his country, he hesitated long before he found it in his heart to accept the offer. He left Simla with all speed, but stayed more than two months at Gorakhpur, to discover what support he was likely to receive in his country. After having assured himself of a fair share of influence, he left Gorakhpur and reached Kathmandu on the 17th of April 1843. The Government accorded him a hearty welcome, and sent out a number of troops and officers to escort him to the capital. My father, who had always leaned to the Thappa side, and had on one occasion fallen a prey to the political animosity of the Pandes, had somehow managed to elude the vengeance of his rivals. He now openly declared himself a Thappa, and, in his eagerness to welcome an old leader, had gone all the way to Gorakhpur to escort Matber Singh. This was the first time he acted in a purely

political capacity, the first time he gave way to his political propensities, and hailed with schoolboy enthusiasm a change in public opinion. General Matber Singh elicited much sympathy from the people, both for his uncle's death and for the many months he had passed in exile; and they seemed anxious to make amends for the wrongs he had suffered by the restitution of all his rights. Matber Singh at once demanded a public trial in regard to the accusations that had been made against his uncle. The sirdars met in Council, and unanimously acquitted the Thappas of all the charges. The perjurers against Bhimsen were sentenced to death; the outcasted Thappas were again admitted into caste; and their property was all restored to them. The King viewed these proceedings with some misgiving, and thought they were but preparations to strip him of further power. He well knew Matber to be a partisan of the Queen, into whose clutches he was gradually being drawn. So he was extremely unwilling to dismiss the Chautaria* Prime Minister, Fateh Jung, whom he retained in office till the end of the year. The Queen's influence at last prevailed, and Matber was formally appointed Prime Minister and Commander-in-Chief on the 25th of December 1843.

The appointment of Matber Singh as head of the executive did not inaugurate an era of peace and prosperity as those who had so loyally welcomed him supposed. Indeed, the state of affairs was now much worse than before. For the King, with all his proclamations, had not ceased to interfere in the affairs of state, and sometimes most vexatiously. No power could prevent him from doing what he pleased, as the royal title is in itself almighty. The heir-apparent, though all authority had been wrested from him, still worked his cruel will, only with less freedom and frequency; for the remnant of the Pande faction still gathered round him and lent him the weight of their support in defying

* The name of another political party in Nepal.

the law of the land. The Queen, as legally-appointed Regent, was making her rule felt everywhere, the more especially as she had a trusty Minister in her paramour Gagan Singh. There was thus a Triple Government in Nepal; and in the bewildering uncertainties inseparable from such divided rule, it was far from apparent in whom the real power resided, and to whom the people were to render allegiance. The King, the Prince, the Queen, each seemed to wield the absolute sovereign authority, independent of one another, and controlled by no earthly power. The condition of the people under such a government can easily be imagined. In trying to shake off the tyranny of one, they had brought down on themselves the tyranny of three. Matber Singh had been appointed Prime Minister and Commander-in-Chief; but under whose orders was he to act? There were now three sovereigns in Nepal, and each of them claimed to be the head of the Government. Unable to serve three masters, he proclaimed his intention of leaving the service and going back to India. His real motive, however, was to subvert the absurd system of Triple Government that prevailed, and to ascertain the amount of his real influence in the state. But his resignation was not accepted by the Queen, and he was obliged to resume his duties shortly after this pretended resignation, having been assured that he would obtain leave to go, whenever any suitable successor was found.

The Queen was sadly disappointed in General Matber Singh. She had hoped that by having him at the head of the Council she would have his hearty co-operation in all the details of the administration that was now in her hands as Regent. She further hoped that her influence combined with that of Matber and Gagan Singh, would enable her to realize the most cherished dreams of her life—the deposition of the King and the accession of her own son Ranendra Bikram Shah. In the natural course of things, the Prince who would succeed to

the throne was Surendra Bikram, the eldest son of the senior Maharani; and this was the secret of her bitter animosity against that Prince. But Matber, instead of joining in her intrigue, did not in the least wish to alter the established law of succession. This was clearly foreseen by the Queen, who now adopted the policy of eulogising him in public while privately seeking means for his destruction. Matber was fixed on the horns of a sharp dilemma. He knew he could not espouse the cause of the King, who was his avowed opponent, being the declared promoter of the Pande interest, who had mistrusted him all along, and from whom he entertained fears for his very safety. He found it equally impossible to go over to the side of the Queen, as he could not participate in the wicked project which she was contemplating. And yet there seemed no other alternative. For the only other way that seemed open—of joining the villainous Surendra Bikram —was a way so beset with difficulties as to be practically closed. One might think that complete aloofness from politics was the easiest solution of the difficulty; but this was exactly what would have instantly and assuredly brought about his death. For in an age when party feeling runs high the safest course is neither to stand aloof, nor to practise double-dealing, but to become a zealous partisan. Matber Singh, after long deliberations, decided to cast in his lot with the Prince Surendra Bikram, who, though extremely unpopular on account of his gross misdeeds, was nevertheless, he hoped, open to correction and improvement. For he was still young; the evil qualities of his heart had not yet taken firm root; his character had not yet degenerated beyond hope of redemption. He vehemently upheld the cause of the Prince—a scheme which was not without an element of personal ambition. For he hoped that he could persuade the King to abdicate in favour of the Prince, whose chief adviser he meant to be, by which means he would assume the reins of Govern-

ment himself. He also hoped to effect some improvement in the Prince, partly by surrounding him with able advisers selected from among his own partisans, and partly by intimidating him with a show of violence, in case he overstepped the limits of propriety. The astute politician often slyly approached the King, and in his conversation used to throw out hints that the young Prince was improving, and could be safely entrusted with the administration of the kingdom. At the same time he set on the Prince to worry his father in the matter of the abdication in his favour, demonstrating by looks and tone his capacity to discharge worthily the manifold duties of sovereignty. To ingratiate himself with both these parties, he showed a temporising willingness to serve two masters, and performed services for King and Prince alike, thus skilfully creeping into the confidence of the one, and gaining timely ascendency over the other. In the course of a few weeks the scheme was ripe for execution, and Matber reached a position of undisputed supremacy in the State. The King was a ready tool in his hands; the Queen was alarmingly apprehensive of his boundless influence; the Prince was his own client. The officers of the kingdom bowed slavishly down to his dictatorial authority; the people were struck with his stately person, his dignified manners and imposing talents; the army loved a soldier of such eminent distinction, who would lead them to glory; and Matber Singh stood out as the hope of all Nepal. Matber himself thought that his position was secure and unassailable, for in his private conversations with his friends he used to say—with some amount of vanity—that every Premier since the day of Prithvi Narain had met with a violent death, but that he himself hoped to escape from the common fate.

But Matber's ambitious schemes did not admit of such an easy execution as he had fancied. The sly old king valued power too highly to let it slip between his fingers so lightly.

He turned the Prince away with vague replies as repeatedly as the Prince approached him with the question of the abdication. But Matber's resources were unfailing. He now contrived to send the Prince away to India, in pretended disgust with his obstinate father, arranging that he himself should follow at the head of the army, in the hope that the King, finding himself thus deserted, would readily surrender the throne to his son. Accordingly the Prince seated in a palanquin, and attended by two or three servants, left Kathmandu for India. At Hitoura he was joined by Matber at the head of the army. Jung Bahadur, who had watched the turn of the political kaleidoscope warily, sent his brother Badri Nar Singh and his cousin Jai Bahadur to dog the footsteps of the fugitive Prince. The party halted at Hitoura for a day. There they were overtaken by the King, who had marched in pursuit as soon as he heard of his son's flight. A hot dispute between father and son followed. Nothing, however, was settled, and the Prince continued his journey, and made the next halt at Karra, followed by Matber and the troops, who were marching without their colours, which had been left behind, along with a few companies of soldiers, with the King at Hitoura. Matber was sent by the Prince back to Hitoura to fetch the colours. He advised the King to march on to Karra, and meet the Prince again, but the King was so much enraged at this that he actually came to blows—he struck Matber on the head with a stick; and Matber had to take the colours by force and then rejoin the Prince. From Karra the party proceeded to Dhupuabasa. The King in despair followed them thither, and agreed to transfer all power to the hands of the Prince, but refused to make any formal abdication. The agreement was put down in writing in the form of a proclamation, and Matber drew up the army in files and read it out to them. Some members of the rank and file, numbering sixteen in all, who had slandered Matber to the King on this

occasion, were cut to pieces by drummers under Matber's orders; and the King, the Prince, and the Premier returned to the capital. This "Massacre of Dhupuabasa," as the event may be named, happened on Friday, the 13th of December 1844.

Though Matber had now got nearly all he wanted, his scheme was only partially successful. The King had no doubt invested him with the legal guardianship of the Prince, over whom he supposed he possessed the fullest control. He was disappointed in this as badly as he had himself disappointed the Queen in a similar matter before. The Prince, on attaining power, grew refractory, and wanted to have his own will; he publicly reviled Matber, the very legality of whose authority rendered him an object of hatred. It was fast becoming apparent that he had misjudged the Prince and miscalculated his own influence over him. To render himself proof against any possible attack on the part of the Prince, he raised three new regiments of troops recruited chiefly from among his own partisans, with whose help he hoped he would be able to put pressure on the King as well.

Under such a medley of a government as we have seen established in Nepal by the two proclamations of the King, it was quite natural that serious conflicts of authority should sometimes arise. I have no space to enter into the endless mandates and counter-mandates that were issued and cancelled, and cancelled and issued, by the four potentates, each of whom professed to hold the sovereign authority. The political condition of the country was like a vortex amidst vortices, with currents and counter-currents, springing from no less than four mighty sources, sometimes commingling, sometimes diverging, but always conflicting, and inundating the country with the most horrible forms of misrule and disorder. One instance only need be mentioned here, because it was one with which Jung Bahadur was in a way connected. Some tenants

of the crown lands applied to the Council for remission of revenue on the ground of the crops having been damaged by frost. The Prime Minister passed orders that the remission applied for could not be granted. Jung Bahadur, who was also a member of the Council, opposed the Premier, by declaring that the matter must be investigated into before any order should be passed. Upon this Matber grew crimson with rage and exclaimed, "You are a mere stripling, how dare you speak so insolently in such an august assembly!" Jung Bahadur promptly replied, "I am not a child; it is the rest of the councillors that are acting childishly." The King and the Prince put an end to the altercation by declaring that Jung Bahadur was right, and that enquiries should be made in respect of the crops alleged to have been injured by frost. Matber Singh resented this interference of Jung Bahadur, but, thinking it would merely compromise his dignity, he did not push the discussion further, and held his tongue. But since then he cast about as to how he could remove the obnoxious Jung Bahadur from the State Council. He soon succeeded. He procured a written order from the Regent directing Jung to join the staff of the Prince. To crush the rising ambition of the youthful councillor, Matber could think of no better plan than thus sending him away to be constantly tortured by the Mahaprabhu* Surendra Bikram.

It was unlucky that Jung Bahadur should have been forced again to serve a master who had more than once seemed to seek his life. We remember that on the former occasion he had been saved by the timely influence of his father; there was on this occasion no such power to count upon, and the outlook was most gloomy. Besides, the Prince, instead of improving under the guardianship of Matber, had gone from bad to worse. Indeed the very

*Literally means 'supreme lord'—a title sometimes given to the King and Princes of the blood-royal, in Nepal

recognition of his position by the King had made him all the more fierce and rapacious. There was no centre of justice, no one man to whom people could go for the enforcement of their rights or the redress of their wrongs; everybody seemed to have the power of doing everything. The Triple Government had in a few months developed into a Quadruple Government, in which each of the four powers tried to encroach upon the privileges of the others, and under which corruption, bloodshed, disorder, and anarchy were rife throughout the country. The Prince was naturally of a feeble understanding and an unamiable temper. The influences of an evil environment had combined with the propensities of an evil character to produce horrible crimes, that were magnified and multiplied by the unbridled license which the unsuspecting Matber had procured for him from the King. It was a position which would have perverted the veriest saint. He was neither reasonable nor amenable to reasoning, because no one had ever ventured to reason with him; he was selfish, for he had never been made to feel the obligation of services that were rendered to him with servile dependence; he was vain, for his courtiers were all flatterers; he was cruel, for the pride of position and taste of power had tinged his desires with streaks of blood. Early debauchery had enfeebled his mind and undermined his constitution. His chosen companions were men taken from the dregs of society, the very scum of the lowest classes, men having no other recommendation than an aptitude for buffoonery, and a readiness to gratify his base appetites. In short, he had reached the last stage of human depravity, when every vice assumes a look of virtue, and cruelty becomes pleasing for its own sake. I have already given a number of stories illustrating the character of this monster. But a few more are here necessary to depict the nature of the youth with whom my father had now again to deal.

One of his favourite modes of punishment was to tie the offender round the legs of elephants, and have him dragged along by these huge animals, who were goaded to fury by fire-works and like contrivances. He often used to cause even his wives to be seated in palanquins, and then dropped into the river Baghmati to enjoy the sight of their desperate struggles; and when they were almost choked with the water filling into their stomach through nostril and mouth, he would order them to be taken out and reserved for fresh experiments. He sometimes caused the clothes of people bathing in a stream to be collected and burnt, and then watched them walking home almost naked and shivering with cold. He sometimes subjected his officers to the humiliation of being led in chains, with their faces blackened with soot, round the city, and sometimes for the mere fun of it.

Such gross atrocities were however nothing in comparison with the scandalous practices of the Queen and her maids-of-honour. The Queen's court had become a hotbed of vice and villainy. Every form of wickedness, from a stolen kiss to the foulest murder, was daily practised as a very necessity of existence. Every inmate of the court, from the Queen-Regent down to the humblest maid, was inextricably involved in love-intrigues of one description or another. In fact, chastity seemed to be an unknown entity both among the men and the women who were connected with the court. The court dames were all young and good-looking, and there were nearly one thousand of them, who attended for fifteen days in the month by turns. The fortnight's leisure that each of them enjoyed in the month, was spent in the company of lovers and paramours, in the choice of whom no restriction was recognised as to number, as these girls were not only powerful engines of immorality, but also mighty engines of political preferment; so that the amount of influence a maid possessed over the Regent was generally the measure of her

capacity to elicit the love and admiration of her paramours : and their number was also in proportion to that influence. An influential maid-of-honour was sometimes courted and caressed by so many as ten, twelve, or twenty suitors, all of whom were, of course, candidates for promotion. Neither might, mettle, nor merit was the test for preferment, which went by intrigue and influence, and "not by old gradation." Even high officers of the kingdom thought themselves fortunate if they could win the affections of some fair lady of the court, so numerous were the competitors, and so hard to win was the prize. But if once won, there was no limit to the possibilities of a man's fortune : he might become commander of an army ; he might become governor of a province ; he might become in fact anything in the state. Such was the towering position which Gagan Singh had reached through his influence with the Queen, whose paramour he was. It is difficult to imagine what vast influence he possessed. or what he had *not* the power to do.

It was not therefore unnatural that a young man of our hero's type should attach himself to one of the loveliest maids-of-honour, who was well known to be the Queen's chief *confidante*. This connection was neither an affair of hearts, nor a regular marriage, but a friendship contracted for political purposes and for prudential considerations. In an age when political influence depended not upon rank or worth but upon the favour of some minion of the court, when intrigues, plots and conspiracies were the only known means of conducting political affairs, when the proceedings of the executive were held within closed doors, and political forecasts were impossible, ignorance of state affairs might have cost imprisonment, confiscation, banishment, or even death ; and the only mediums of such knowledge were the court dames, the only means of winning their favour was by gratifying their libidinous desires. In a country where the

standard of morality, though once quite as high as that attained by any other country, had then fallen down to a point as low as that which prevailed in Europe during the close of the Middle Ages, where rank and wealth are well recognised covers to hide some common forms of immorality, and where polygamy is one of the national institutions, such a conduct cannot be deemed culpable. According to present European standards, such an act is undoubtedly indefensible, but we neither enjoy the political emancipation of Europe, nor do we recognise its tests of right and wrong, nor abide by its social institutions. We have, in truth, separate standards for separate classes, and public opinion exculpates people of one class from the very offences for which it incriminates others. The European doctrine of *noblesse oblige* is nowhere recognised in the East, though in India, under the influence of British rule, some noblemen are only now wakening up to a sense that noble rank imposes noble duties. We must not judge of Jung Bahadur as though he was a personage belonging to the *Satya Yuga*, a mythical age celebrated in Hindu legend for the purity and excellence of everything pertaining thereto, an age somewhat akin to what Western poets and pessimists sigh for as the golden age of the world. We must apply to him the tests that were *then* actually prevalent among people of the class to which he belonged, and not an ideal standard drawn from some foreign philosophy. We must remember that it was for dear life that he was drawn into conduct which appears to be reprehensible when examined by the cold criticism of later years. We must take the incident as only a stroke of policy, and not a moral turpitude. Political artifices cannot be without an element of immorality, if judged by the rigid standard of ethics, and hence political morality has dissociated itself from the universal moral code. "The politics of courts," as Lord Nelson once said, "are so mean that private people would be ashamed to

act in the same way: all is trick and finesse, to which the common cause is sacrificed." To draw a defence from Nelson's biography would be to prove only the opponent's case, for no one has a good word to say for the great admiral's private morality. If supposing that Nelson had contracted his friendship with Lady Hamilton for the merely political purpose of pushing the British influence at the court of Naples, the world would very probably have not only pardoned him but also commended his conduct. To Jung Bahadur this court intimacy was extremely advantageous, and he shaped his movements according to the information he daily received from his mistress. Had he behaved otherwise it is highly probable that his end would have been the same as that of his cousin Debi Bahadur, who, for speaking the truth in a matter which deeply touched the Queen, had perished before her vengeance.

A certain maid had procured from the Queen a written order conferring the rank of lieutenant on her lover who was at first a subedar. The maid handed it over to her paramour who, seeing the lieutenant whose post he was to fill coming to the Darbar, showed him the Queen's order, at the same time snatching away his officer's badge and putting it on his own turban. The poor lieutenant, who thus unjustly forfeited his commission, appealed to the Premier for being reinstated; but the Council dismissed the appeal on the strength of the Regent's written order. Every one was struck dumb at this flagrant denial of justice to a poor man who had never been found negligent in his duty. Debi Bahadur, unable to restrain himself, gave vent to his indignation at this wrong, and in the course of his angry speech, flung a few taunts at the Queen's illicit connection with Gagan Singh.* The tale-bearer carried the news at once to

*The Queen's intimacy with Sirdar Gagan Singh was an open secret. Every one knew what Gagan Singh was before he found favour with the Queen. He was formerly a slave in the palace and had by force of luck somehow crept into the Queen's affections. Even the King was fully aware of their love-affair, but the dread he always felt for his younger Queen prevented him from making away with the loathesome Gagan. The Prime Minister too was not ignorant of the fact, but he was slow to take any step in the matter, as he did not consider himself powerful enough to oppose the Regent.

Her Majesty, who ordered that Debi Bahadur should be forthwith put in chains. She then summoned Matber Singh, and told him to convene a meeting of the Council to decide whether Debi Bahadur, by laying such a vile imputation on her character, and by trying to bring dishonour on the royal family, had not rendered himself liable to forfeit his life. Matber immediately called a meeting of the Council at which the sentence of death was passed on Debi Bahadur. The King confirmed the sentence, and the culprit was led to Bhachakosh, the place of execution in Nepal. Jung Bahadur felt himself powerless to do anything to save his cousin's life. To make one last attempt, he visited Matber, and had the following conversation with him :—

"What can I expect," said Jung Bahadur, in a tone half persuasive, half resentful, "from you, my own maternal uncle, as Prime Minister, when you make no effort to save my innocent cousin, who is also your own nephew? Surely you can still save his life."

Matber replied in a tone of despair : "What you say is true, but the affairs of the court are just now in a strangely confused state, owing to the predominance of the Pandes. You know that I have only recently been appointed Prime Minister, and it does not do for a new man to oppose the orders of the Regent. I beseech you, therefore, to importune me no more. If the Queen takes away the life of my own son, I cannot but obey her, and have no power to check her will."

Jung insisted : "But it ought to be the duty of the Premier to direct the opinions of the King and Queen, and not slavishly feed their whims and look with folded arms on acts of gross injustice. You admit that the sentence passed on Debi Bahadur is unjust, and yet you do nothing for him?"

Matber could bear such lecturing no more, and he burst out : "Cease prating ; you are not yet of an age to admonish me If the Queen so orders, I shall kill you, and you shall kill me."

Jung put in : "Do you mean to say that although I am your nephew, I shall be justified in killing you by the Queen's order ?"

"Yes ;—I do."

Finding it useless to argue any further with a man who would do nothing but passively obey the Queen, Jung left his uncle's presence and hastened to the scene of execution on horseback. The criminal, with his arms pinioned behind, was about to feel the blow of the executioner's axe which had been lifted against his head, when Jung Bahadur was seen galloping towards the place. Lifting up one arm, and raising his voice, he shouted "Stop!" The executioner, thinking that the horseman was bringing a reprieve, withheld from striking the blow, and Jung, on alighting from his horse, clung round his cousin and whispered in his ear, "Be comforted and assured of heaven—I vow vengeance for your death—Remember God—Join your soul to Him and die in peace." With these touching words he bade farewell to his cousin, and then wiping his face bathed in tears, turned back, and the next moment the fatal axe had done its ghastly work. Fearing lest his cousin's wife, who had all her life been piously devoted to her husband, should think of burning herself on the funeral pyre as a *suttee*, he lost no time in going to her. But she was disconsolate, and firm in her determination of turning a *suttee*, and with cries of "Ram! Ram!" she poured water upon her head—a preliminary rite, the performance of which precludes all possibility of the woman's ever afterwards altering her intention of becoming a *suttee*. Jung Bahadur had unwillingly to comply with his sister-in-law's wish, made preparations for the cruel ceremony, and placing the devoted widow on the back of an elephant, and scattering money and alms to the poor all along the way, made for Aryaghat, where the corpse of Debi Bahadur had just been brought for cremation and placed on the funeral pyre. The woman, on seeing her husband's

dead body, burst into a passion of sorrow, and clinging to the beloved bosom, firmly laid herself down beside him on the pyre. Jung whispered some consolation into her ears before the pile was lighted, the purport of which was the same as of that he had administered to her husband. She murmured, "You are the ablest member of the Rana family. I pray that God may one day raise you to the foremost position in the country, and enable you to wreak vengeance for my beloved husband's death." When the cremation was over, and the ashes had been scattered over the sacred waters of the Baghmati, Jung Bahadur bathed in the river and returned home in great sorrow for the loss of his cousin who, in wisdom, ability and courage, was only next to himself, and to whom, consequently, he was fondly attached. He was so overpowered with grief that he took no meal for three days, and used often to exclaim in after life, whenever hard political problems came for his solution, "O what a great help Debi Bahadur would have been to me at this hour?"

Debi Bahadur's fate had impressed Jung Bahadur with the necessity of being discreet in speech and watchful in his behaviour. The Queen and Gagan Singh jointly conducted the affairs of state, in which no one else had any hand. But still Gagan felt the presence of Matber as a great obstacle to his ambition of concentrating all power in his own hands. He was delighted to hear that Matber had fallen out with his nephew over the matter of Debi Bahadur's death, and he had reason to believe that he could use this dissension to promote his own interests. He knew Jung Bahadur to be equal to any task, however bold or difficult, provided he could be converted into a willing agent; and he fully hoped that this could be effected in a plot against the life of Matber, on whom he thought he was burning for revenge. Very shortly after Jung Bahadur had the altercation with Matber, Gagan one day went to the Queen's apartment at 9 o'clock at night,

to reveal to her his secret intention of forming a plot against Matber. The key to this expedition lay in the fact that lapse of time would cool Jung Bahadur's passion for vengeance, and so he sought to beat the iron while it was hot. Gagan breathed his views into the Queen's ears in the following words: "You have been the main instrument in recalling Matber from exile, and placing him in the position he now occupies. But he has proved a traitor, for instead of rendering loyalty to you, he has gone over to the side of Prince Surendra Bikram. I have been secretly informed that he will in a few days force the King to abdicate in favour of that Prince, with the help of his three newly-raised regiments. It is therefore necessary that you do make common cause with the King, and make no delay in informing him of all that is transpiring." The Queen, greatly alarmed at this revelation, at once hurried to the apartment of the King, whom she found already asleep. He was roused by the Queen, who then proceeded to say to him, " I am informed by trustworthy men that, in a day or two, Matber will force you at the point of the bayonet to abdicate in favour of Prince Surendra Bikram. Our faithful friend, the loyal Fateh Jung, has fled to Gaya, and there is no one even to counsel us, much less to be ready to defend us at peril of life. Do not think for one moment that Matber serves the Prince : he serves but himself in serving him, for his secret object is to rule in Surendra's name for a time, and then wear the crown openly when he has cleared his path of enemies. You have seen what large crowds go daily to pay court to the Prime Minister, and how few come to salute the King. Beware of the cunning traitor in time ; for otherwise we shall cease to exist within a week's time."

The King was delighted to see that the Queen had lost her confidence in her powerful *protége*, but could not share the Queen's alarm, for he was long aware of the facts related to him, and had only abstained from communicating them to the

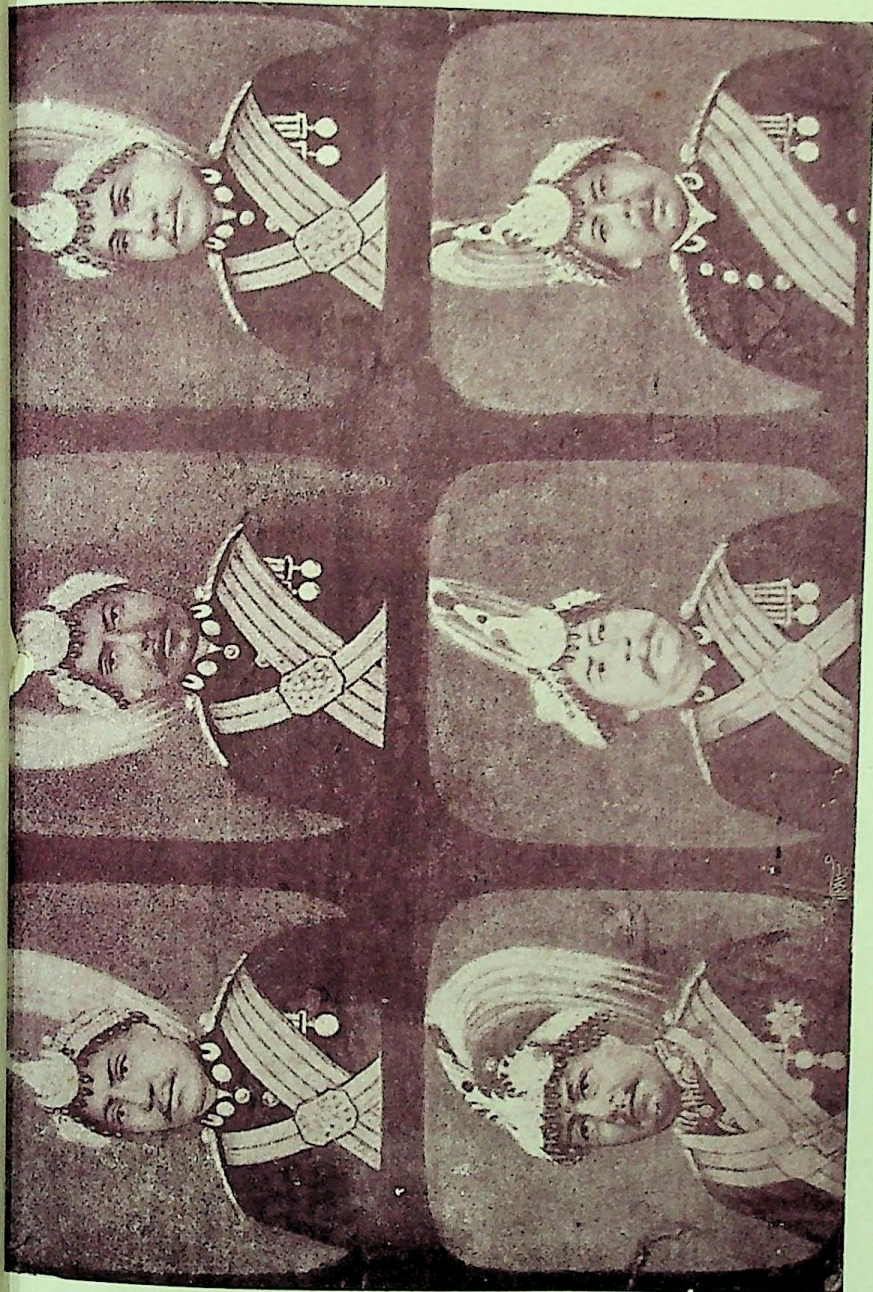
Queen, because he thought Matber to be her ally. Now, however, he was exceedingly happy to learn that the Queen meditated upon Matber's death, for he himself had long resolved on the identical measure, in the hope that by removing Matber he would remove all possibility of any recurrence of the danger of losing his kingly powers. For he thought he could easily manage any succeeding Minister who could not be so intelligent and scheming as Matber. He had not foreseen that this removal, instead of bringing back his powers to him, would merely transfer them into other hands, making the Queen and Gagan Singh all-powerful in the State, and leaving him as great a cypher as ever. He therefore gladly consented to take part in the conspiracy for the assassination of Matber.

The next day the Queen and Gagan Singh settled the details of the conspiracy, and decided that Jung Bahadur should be the agent. Accordingly Kulman Singh was sent with a letter to Jung Bahadur, whom he found eating cherries in his garden at Thapathalli. My father was surprised to see Kulman, who had never called before, and asked him the object of his present visit. With a smile he handed over Gagan Singh's letter; but the contents were still more mystifying, for he was summoned to wait upon him at once so that he might be consulted in a matter of the gravest importance, and he had never been consulted before. However he rode to the Queen's palace with all speed, and found Gagan Singh anxiously waiting for him at the gate. He was conducted to a private closet, where he was asked to wait till Her Majesty should be pleased to call him in. In a few minutes Gagan came back, and they both went upstairs to the Queen's apartment, on entering which Gagan fastened the door. In great bewilderment, and probably in some fear also, Jung Bahadur proceeded to listen to the Queen's pleasure. She spoke low and in a tone of the deepest confidence : " I need hardly tell you, for it must be well known, that Matber Singh, for his

own personal ambition, is sowing dissension among father, mother and sons. It clearly appears to those best calculated to judge, that his ultimate aim is to usurp the throne by putting all of us to death. Now, we consider you to be the fittest person we have to save our family from destruction at the hands of this treacherous Minister. I desire you therefore to put the fellow to a shameful death. The King has given his royal sanction to this deed, and you need be afraid of nothing."

She then burst into the King's apartment, and immediately returned with the King into the hall. The King ratified his sanction, and bluntly said to Jung, " Go and kill Matber." Jung Bahadur made answer that he could perform the deed that very night, but not later on. Gagan Singh was in high spirits, and inwardly thanked God that his formidable foe would be cleared off his path in a few hours, and he would no more have to confront him in this life. Although Kulman Singh was not present in this chamber, he was nevertheless privy to the conspiracy. He was once more sent on an errand—to call Matber into the palace, on the plea that the Queen was suffering from a dangerous colic, and that his presence was urgently needed. Matber, quite unsuspicious of evil, galloped at once to the royal palace. Before leaving, he was urged by his son Colonel Ranojjal Singh, who had a strange presentiment of evil that moment, to take his faithful body-guard, since no one could tell why he was summoned to Darbar at so unusual an hour. " Do not fear, my son," said he, " I alone am sufficient to grapple with seven devils." We are strikingly reminded of Calphurnia's entreating the haughty Cæsar not to go to the Senate, and Cæsar's replying :

> " Cæsar should be a beast without a heart
> If he should stay at home to-day for fear.
> No, Cæsar shall not : danger knows full well
> That Cæsar is more dangerous than he :
> We are two lions littered in one day,
> And I the elder and more terrible ;
> And Cæsar shall go forth."

On reaching the palace, Matber was told to wait in the courtyard, while the King hastily thrust a loaded rifle in Jung Bahadur's hand, and seated him behind a screen in the verandah adjoining his room. He himself sat on a bed in a corner of the hall; the Queen sat at the foot of the King's couch; Gagan waited at Jung Bahadur's elbow as a reserve and also to serve as a cover for the meditated violence. Matber was all this while waiting in the courtyard, resting on a stick that suddenly gave way and broke asunder, as if in ominous allusion to the impending tragedy, and Matber could scarcely find time to whisper to one of the men about him that he foresaw some mischief brewing, when one of the maids approached him with a siren smile and asked him to come upstairs. As the Minister made his way up the staircase, Kulman Singh shut the outer doors one after another, lest if the wound inflicted upon Matber was not quickly fatal, he should escape to his own army, with which he might work havoc among the royal family. The moment Matber stepped across the threshold of the Queen's apartment, he received two shots from Jung Bahadur's well-aimed rifle, one in the head, the other in the chest. He staggered forward for one short moment, and then fell down a bleeding corpse. He had been a man of iron make, extraordinarily strong and stout, so much so that he snapped a wooden beam by kicking against it in his death agonies. When all was over and Matber's heavy limbs had taken the immobile stiffness of death, the pusillanimous monarch crawled out of his bed, and calling the dead by all sorts of bad names, disgraced himself by kicking him several times in the face. The body was then thrown down from a window on the pavement below, wrapped up in a floor cloth, and by the aid of some loyal Chautarias, it was secretly conveyed to Pashupati and cremated. The date of this murder was Saturday, the 17th of May 1845. For one day the murder was kept secret from the army, lest it should be dangerously excited to hear

H. E. General BAM BAHADUR RANA, (once) Prime Minister of Nepal, 2nd Brother of Sir Jang Bahadur.

H. E. Genl. BADRI NARSINGH RANA BAHADUR, (once) Commander-in-Chief of the Western Army, 3rd Brother of Sir Jang Bahadur.

H. E. Genl. KRISHNA BAHADUR, Commander-in-Chief of the Nepalese Army, 4th Brother of Sir Jang Bahadur.

H. H. MAHARAJA SIR RAN-UDDIP SINGH RANA BAHADUR, K.C.S.I., Prime Minister and Commander-in-Chief of Nepal, 5th Brother of Sir Jang Bahadur.

H. E. Genl. JAGAT SHAMSHER JANG RANA BAHADUR, Commander-in-Chief of the Nepal Army, 6th Brother of Sir Jang Bahadur.

H. E. General DHIR SAMSHER, JANG RANA BAHADUR, Commander-in-Chief of Nepal, 7th (and last) Brother of Sir Jang Bahadur.

the death of its valiant leader. When the murder came to be known, it was believed that the King himself was the author. Colonel Ranojjal Singh, who was deeply affected by his father's untimely end, hurried to Jung Bahadur to take his advice as to what course he should adopt in that critical juncture. With unfeigned solicitude for his cousin's safety, Jung advised him to flee the country and take refuge in India, with all the jewellery and valuables that he could conveniently carry, and with the utmost despatch he could make. He even ran the risk of sending his brothers Ranoddip Singh and Bam Bahadur to escort him as far as Thankote, and there to engage a small trustworthy guard to follow him to the plains.

The question of Jung Bahadur's motive in undertaking and executing such a foul murder, in cold blood, as it may seem, is a most difficult problem. There is not the slightest evidence to show that he had any selfish motive in the assassination of Matber Singh ; and this absence of evidence goes a long way to prove that he acted as a mere instrument in the hands of the Government. This fact is admitted by all contemporary authorities. Let us consider what severe coercion was brought to bear upon him before he fired the fatal bullet, coercion from no less than three different quarters—first from the King, who though a great coward, was perhaps the wiliest of intriguers that ever sat on the throne of Nepal ; secondly, from the Queen, than whom a verier fiend never appeared in female shape ; thirdly, from Gagan Singh, the man who rose from a slave to be the aspirant for a throne. Let us consider the fact, that, as a young man, he was allowed to have no connection with the plot either by deed or by word or even by thought, till a few minutes before the execution, when he stood before the King and Queen in obedience to a hasty summons, and was placed face to face with the ripened conspiracy, before he had time to wonder what all

this meant. Let us remember that Gagan Singh, who stood at hand as an ostensible reserve, was armed with a loaded revolver, ready to fire,—upon Matber Singh, if Jung Bahadur missed his mark, or upon Jung Bahadur himself, if he hesitated to obey the royal mandate. That Jung Bahadur did not commit the murder with a vindictive motive—to feed fat the ancient grudge he owed his uncle for the latter's refusal to interfere in the matter of Debi Bahadur's death—is amply shown by his generous conduct towards Ranojjal Singh, whom he afforded means of safety at the risk of his own life; for if the fact were known that he had deputed two of his brothers to escort the fallen Minister's son, nothing short of death would have been his punishment. And yet it cannot be denied that Jung had no love for his haughty uncle, even before he contracted a positive repugnance for him at his tame acquiescence in the sentence passed on Debi Bahadur. We remember that Matber himself had, on that occasion, freely declared his opinion that he would not blame Jung if he raised the sword against his own uncle in obedience to the royal will—a degree of servility which one would least expect in an officer who could well be sturdily independent, and which therefore was enough to cause his spirited nephew to loathe him. Added to this shock, there was the shock caused to him by the death of his beloved cousin—a death that he attributed solely to Matber's faint-hearted inactivity. Moreover Matber was in the habit of flinging rude taunts at Jung Bahadur, whose extremely sensitive nature rebelled at such unworthy treatment from one on whom he could not retaliate. A few instances of Matber Singh's love of tormenting his unoffending nephew must here be given to show that the Prime Minister's heart was far from amiable or magnanimous. One day the King seated on an elephant with a gold *howdah*, and followed by Matber on another with a silver one, went out to see the *Indra Jatra* fair. Jung Bahadur overtook them on one of the smaller

elephants. Matber's jealousy was inflamed at the sight of Jung seated on an elephant, and he could not restrain himself from indulging in a little sarcasm at the expense of his nephew, to whom he said, "I am happy to see you mounted on an elephant." The look and tone which accompanied the remark were sarcastic in the extreme; but Jung Bahadur's reply fitly cast back the insolence in his teeth, "If one does not ride an elephant when his uncle is the Premier, when then will he have that opportunity?" Then, on another occasion, when Jung Bahadur took his mother on a visit to his uncle, her brother, whom she had not seen for a long time, the first words with which he greeted the lady were, "You have not come to me for a long time; perhaps you now think that your son is equal to me in dignity, and so it is no derogation to make a formal call. I am sorry that has not happened to your son yet." At this Jung made as if he had not heard his uncle, and slipped out to another place. But whatever faults Matber had committed, an impartial critic must admit that they were chiefly faults of temper and bearing; his public and official conduct appears to have been approved of, or at least acquiesced in, by the Government up to the very day of his death. His death was not therefore a state execution, but a private murder instigated by private motives of party politics, for which the guilt must be attached to some one or another. I have tried to show that whatever grudge Jung Bahadur might have borne against Matber, private malice was not what had impelled him to this deed of blood. And this was the belief then expressed among people best qualified to judge. Colonel Lawrence (afterwards Sir Henry) who was then British Resident in Nepal, says at the time, "Poor as is my opinion of Jung's moral character, I do believe him guiltless of this murder." This emphatic opinion of one of the highest authorities, who is no other than the great Sir Henry Lawrence, effectively closes the question

of motive in the assassination of Matber, and frees Jung Bahadur from all blame in the affair.

Immediately after the murder, parties of armed soldiers were stationed round the palace, and at all the city outlets, for three days, the King being afraid that the troops might break out into mutiny on hearing the death of their favourite commander. No outbreak, however, happened; not a finger was raised by the soldiery to avenge the murdered chief; all remained tranquil. This reflects the highest credit on the character of Nepalese soldiers, of whom Doctor Oldfield says, that they are "at all times and under all circumstances most singularly obedient to the powers that be; and they obey the constituted authority—be it Raja, Rani, Prince or Minister—most unhesitatingly, and without any reference to the duty required or its consequences." Seeing that there was no danger of any insurrectionary movement, the Regent sent some of Matber's partisans to imprisonment, and others to exile. On the fourth day after Matber's death, the King and Queen assembled the troops on the parade ground of Tandikhel, and told them that Their Majesties, after bitter experience of the evils resulting from entrusting the entire direction of affairs to a Minister's hand, were now resolved to take into their own hands the administration of the country. According to the original agreement with the Queen, he was bound to abstain from all interference in state affairs; but now that the worst stumbling-block had been removed from his way by the death of Matber, he was tempted to make another grand effort to win back his lost privileges. He sent urgent orders to the plains to the exiled Chautarias and Pandes to return at once to Nepal, promising to make Fateh Jung once more the Prime Minister. To make matters further safe, and to stamp out all traces of Matber's smouldering influence, a band of assassins was sent to despatch Tilvikram Thappa, a cousin of Matber, whom the latter had made

governor of Palpa, on Fateh Jung's flight to Gaya. But Tilvikram had received timely warning of the danger, from Jung Bahadur, and he succeeded in safely escaping to India, having carried no less than nine lakhs of rupees from the treasury.

Doctor Oldfield states that until Fateh Jung could return, and as a temporary arrangement, Jung Bahadur was appointed to officiate as Premier. I do not find any record of this in any of the papers in my possession; and the fact, even otherwise, seems highly improbable; for though such a reward would have been quite fitting for the valuable service he had done, it is nevertheless difficult to believe how the Queen could think of any one other than her dear Gagan Singh occupying the highest post in the realm, even temporarily.

On the arrival of Fateh Jung in Nepal there was fear of another revolution, owing to the contending claims and rivalries of the different candidates for office. The Queen was still keen on placing her own son Ranendra on the throne; she had hoped to do so by the help of Matber, whose unwillingness to gratify her ambition in this respect was the chief cause of his being assassinated; she could depend only on Gagan Singh for such a scheme, and it was Gagan Singh therefore whom she wished to appoint Premier. The King was well acquainted with the character of this hardened villain, whose elevation to the Premiership, he clearly foresaw, would be instantly followed by his own death and that of his eldest son Surendra; he was as anxious as ever to regain the power he had been forced to resign; and he knew that there was no fitter man to help him than the loyal-hearted, simple-minded Fateh Jung; and it was Fateh Jung therefore whom he wanted to have for Premier, as one who was easily governable and readily convertible into an engine of destruction for Gagan Singh. Prince Surendra Bikram, to whom the death of Matber was a gentle riddance, now

became doubly importunate, and began to quarrel with his father, threatening him with suicide if he did not at once vacate the throne. He was neither for Gagan Singh nor for Fateh Jung, but all for himself; and was absolutely unsupported had it not been that Jung Bahadur kept him informed of whatever designs his step-mother formed against his life. The destroyer of Matber was also naturally another candidate for the Premiership; but he had no one to support his candidature; for though the King and Queen were grateful to him for his services, their gratitude did not extend so far. Abhiman likewise had an eye on the high distinction. It was clear that it would be difficult to make a selection without causing a civil war. It was finally settled, after prolonged discussions, that Gagan Singh, Fateh Jung, Abhiman, and Jung Bahadur should be made Generals of the army; that the last three should each command three regiments, and Gagan Singh seven; but that in point of rank Fateh Jung should be the first, Gagan Singh the next, Abhiman the third, and Jung Bahadur the lowest. Fateh Jung was given the title of Premier with powers far inferior to those enjoyed by either Bhimsen or Matber.

The practical outcome of this distribution of power was that Gagan Singh's influence in the State was rendered supreme, as he had command of more than double the number of troops under any other General. Of these four Generals, Gagan Singh sided with the Queen, Jung Bahadur with the Prince, and the remaining two with the King. But the Queen hoped to augment her influence by winning over Jung Bahadur to her own side.

CHAPTER IV.

Elevation to the Premiership.

A BLOODY assassination is generally the culmination of a series of court intrigues, party strifes, political plots, domestic disputes, and numerous other forms of civil dissension that are never wholly inseparable from oriental despotism, that in most cases prognosticate a fearful revolution, and only seldom inaugurate an epoch of good government. The murder of Matber Singh did not introduce the Milleneum that the conspirators had dreamt of before venturing on the ghastly deed. On the contrary it made the confusion worse confounded; it made the gloom of the political atmosphere all the deeper; it caused the civil dissensions to grow deadlier; and another, and a bloodier revolution seemed looming in the horizon. The reorganisation of the constitution that had been effected immediately after, had satisfied all parties: the King had got his favourite Fateh Jang; the Queen had her dear Gagan Singh placed in supreme power; Jung Bahadur had been amply rewarded for his services by being made a General. But each of these harboured secret motives of ambition, and hence arose fresh complications, that became more and more intricate, till the tangled web of the Constitution was reft asunder by the sweep of Jung Bahadur's sword.

Two months after the death of Matber, Gagan Singh, in addition to the command of his seven regiments, secured the charge of all the magazines and arsenals in the country. To Fateh Jung was assigned the duty of supervising the civil and military administration of the three provinces of Gorkha, Palpa, and Doti, together with the charge of the Foreign Department. The districts of the Eastern Terai were

allotted to Abhiman. A new member was taken into the Council to represent the Pande interest; and the choice fell on the surviving leader of that party, Dalbhanjan Pande. As to Jung Bahadur, he had no share in the administration, but was entrusted with the duty of improving the discipline of the army under him, and of safeguarding the interest of the Prince Surendra Bikram. His brothers and cousins were at the same time made captains and lieutenants in his regiments.

About this time war broke out in India between the English and the Sikhs, the latter of whom applied to the Nepalese Government for help, appealing to the kinship in religion between the two nations, and agreeing, in case of victory, to divide the conquered British territories equally between the two countries. They backed their appeal by tempting representations of the strength of the Sikh forces that then numbered eighty thousand well-armed veterans, whom the late King Ranjeet Singh had so often led to glory. A meeting of the Council was forthwith called to discuss the matter. The majority of the members, headed by Fateh Jung, Abhiman, and Dalbhanjan, were in favour of helping the Sikhs; while Jung Bahadur and Gagan Singh vehemently opposed the idea, on the ground that it was extremely impolitic to wage war against the friendly British power. The King and Queen approved of Jung Bahadur's views, and accordingly the Lahore Government were informed that the question of sending aid to them would be taken into consideration only after the Sikhs had been successful in capturing Delhi.

The difference within the Council Chamber, exhibited over the proposal of assisting the Sikhs, was only a faint copy of the mightier dissensions that were tearing the kingdom to pieces. It is true that the country was at peace, but it was a kind of péace that, like the calm before a thunderstorm, invariably precedes a revolutionary outburst.

The momentous upheaval of the past year had not yet exhausted all its fury, and the lull on the summit of the political hill was not the peaceful calm that slumbers on an extinct volcano, but the dreadful calm that threatens a terrible eruption. General Gagan Singh had now the supreme control of affairs, but his infamous amour with the Queen-Regent had made the King and the nobles his deadliest enemies. He professed himself to be the Queen's agent in whatever he did, and freely used her name and authority in acts that he really did on his own account. The King, already a cypher, had now become an attenuated semblance of nonentity, and was rigidly excluded from political deliberations, that were usually carried on in the Queen's drawing-room under the presidency of the Regent, with Gagan Singh as the Vice-President. Fateh Jung was Prime Minister only in name, and even his nominal authority was seldom exercised independently of Gagan, of whom he was exceedingly afraid. The centre of political gravity had shifted from the King on to Gagan Singh, who was more than all in all, the King holding his undignified crown on mere sufferance, and his very life during the will and pleasure of this wicked upstart. No one interfered with him, not even the King with his nefarious love-affair, although he used to spend the greater part of the night in the Queen's chamber, under colour of state business. Every one was outwardly very polite to him, though one there was who would fain eat him raw.

Jung Bahadur conducted himself as circumstances required. He had early learned the lesson of being discreet in speech and cautious in conduct, and he never failed to keep a watchful eye on every turn of the political wheel. He professed the sincerest attachment for the Queen and Gagan Singh, both of whom he often flattered by calling them his chief supports. One day at Balaji, the Queen, in the presence of Gagan Singh, said to Jung Bahadur, "It is through

my influence, as you know, that you have been made a General. I consider you to be one of our bravest, and I hope you will help me in promoting the welfare of the country."

Jung Bahadur replied, "As I have grown up under Your Majesty's protection, and am fully conscious of the favours Your Majesty has bestowed upon me, I am ready to obey any order of Your Majesty."

Gagan Singh at the same time put in, "Jung Bahadur and I are Your Majesty's special servants, and it is through your grace that we are what we are."

Upon this the Queen enumerated all the troubles that both Matber and the Prince had put her to, her motive in this having been to alienate his affection from the heir-apparent.

Four months after the death of Matber—on the night of Saturday, the 12th of September 1846—the King called the elder Princes, Surendra Bikram and Upendra Bikram, to a private audience, at which he told them of the undue familiarity that existed between the Queen and Gagan Singh, and of the foul stain that had attached to the character of the royal family. His Majesty then went on to say, "I have hitherto concealed my feelings for the sake of your safety and of mine; I have no power in the state, and she has all. I leave it to you to avenge the family honour by putting that fellow Gagan to a speedy death."

The two princes boiled with indignation at this alarming revelation, and vowed immediate vengeance on the head of Gagan Singh for the pollution of their mother's purity. Prince Upendra, being quite a lad, had free access to the inner apartments of Fateh Jung's house. There the King sent him to disclose the matter to his chief counsellor, who was, of course, jubilant over the idea, but was too prudent to make inordinate haste in a matter deserving of the maturest deliberation. After pondering over it for a whole day, he called Abhiman, Dalbhanjan Pande, and Kazi Birkishore, and laid it

before their judgment. All were fully acquainted with the King's vacillating character, and fearing lest he should alter his mind, and thus reveal the plot and involve the whole number of them, they were one in having the plot speedily carried out. Besides there was another danger of revelation in the fact that one of the Princes was of tender years, while the other was of unsound mind. Accordingly they employed one Lal Jha, a notorious villain, as the hired assassin, whose reward in case of success was fixed at the enormous sum of 3,000 gold mohurs. This Lal Jha lived next door to Gagan, and one roof of his house was so closely connected with one of Gagan's that a man could easily leap from one to the other without raising an alarm in either house. Disguised in woman's attire, and armed with a loaded rifle, he scaled the roof of Gagan's house, took his stand on a spot which commanded the General's oratory, and fixed his hour for the one which the General was known to spend in that room. He found his intended victim engaged in prayer, and taking a good aim he shot him down in a moment, and escaped. This was on the night of Monday, the 14th of September 1846, at about 10. A swift horse was waiting for him near the entrance, and before any one could know what had happened, he managed to escape from Kathmandu and to hide himself in the plains, where he reached Bettiah safely.

The news of the murder of Gagan Singh spread like wildfire, and the Regent was one of the first to receive it, having been informed by Gagan's son, Captain Wazir Singh. The moment she heard it, she set out on foot for the late General's house, with a drawn sword in her hand, and followed by only four attendants bearing candlesticks. After examining the corpse, she vowed vengeance on the murderers, saying that if she did not avenge the death of Gagan she was not Lakshmi Devi, declaring at the

same time that public honours should be paid to the dead, and granted one lakh of rupees from the royal treasury to meet the funeral expenses. She consoled the three widows that Gagan had left, and forbade them to perform *suttee*. Then with the sword of state (which as Regent she had the right to bear) in her hand, she proceeded to the *Kote*, or court of assembly for military affairs, and commanded the bugles to be sounded for the muster of troops, and messengers to be sent to summon all the civil and military officers to an assembly.

Jung Bahadur, on hearing the signal of alarm, and ascertaining what had provoked it, hastened to the Kote at the head of the three regiments under him, accompanied by all his brothers and relatives armed with rifles and swords, for he thought it imprudent to go unattended or unarmed, as he was known to be a great friend of Gagan, whose murderers would, he feared, very likely select him as their next victim. He was one of the first to reach the Kote, which he surrounded with his men, giving strict injunctions to each not to allow any one to pass in or out without his express orders. All this was done in the twinkling of an eye, and the quickness and readiness with which his troops took their posts, bespeaks highly of his military talent, of the discipline he had introduced and maintained among them, and the love they bore to their commander. In undertaking the defence of the Kote, he had gone beyond his orders, for he had been commanded merely to come over ; but he went this step further to guard against any untoward accident, and the measure well illustrates his extreme foresight—a quality which eminently marked his conduct all his life. The Queen was surprised to see Jung Bahadur already come, and to notice that he had brought his soldiers as well, and asked him what had made him march at the head of his troops, when the order was only for the assembly of officers. The General's reply was, "I beg to submit that I have taken this precaution in the

belief that Your Majesty's life is in jeopardy at the hands of the same people that have caused the death of Gagan ; for it is a well known fact that he was a great friend of mine and a valuable officer of the state." The Queen was satisfied with the explanation and approved of the step he had taken, then fearing lest, in case the other Generals followed Jung Bahadur's example and brought their soldiers, there should be a civil war, she ordered Jung Bahadur to send out men with orders to arrest any General who either made delays in coming or marched at the head of his troops. General Abhiman Singh had come to the Kote, but had repaired to the King, much alarmed at what he saw. The presence of the King, he thought, would prevent a massacre which he saw was imminent. The gathering at the Kote became thicker and thicker, and everything seemed to point to a fearful slaughter, when the King, attended by Abhiman and all the Chautarias except Fateh Jung, appeared on the scene. The Queen suspecting Kazi Birkishore Pande more than any one else, as being one who was known to have cherished a deep-seated enmity for the late General, ordered Abhiman to arrest him immediately. This was done, and then the Queen herself proceeded to put him to a searching cross-examination to make him confess his complicity in the crime ; but Birkishore emphatically denied all knowledge of the affair, and asserted his innocence in strong language. Still believing him to have had a hand, she ordered General Abhiman to strike off his head, in the hope that the threat of death would draw forth the confession. Before dealing the fatal blow, Abhiman looked to the King for the confirmation of the sentence, but the King, who had all this time assumed a look of the completest innocence, refused to sanction it without a regular trial and in the absence of a confession. General Abhiman represented the matter to the Queen, and told her that the King did not sanction the execution of Birkishore, as he did not think it meet

to move in a matter of such importance without conferring with the Prime Minister Fateh Jung, who was not present on the spot. The timid King, fearing lest in the hot discussion that was about to follow, it should leak out that he himself was the principal author of the wicked deed, slipped out of the Kote and betook himself to Fateh Jung's house at Narainheti, on the pretext of bringing the Minister to the place of enquiry. Jung Bahadur, who had already sent his second brother to summon Fateh Jung, thought it unsafe to leave the King alone, and sent his third brother, Badri Nar Singh, to attend upon him, and watch the movements of both King and Minister. The King went straight to Narainheti, and after a short private interview with the Minister, sent him off to the Kote, well attended by followers. After spending a few minutes more there, the King slunk off to the British Residency, under the pretence of informing the Resident of the murder of Gagan Singh, though it did not concern him in the least. The Resident, who was well aware of the character of the weak King and of the affairs in court, did not grant him an interview, saying that it was contrary to European etiquette to receive visitors at that late hour of the night; and the King had to turn back to Narainheti mumbling imprecations for the discourteous Resident. On the arrival of Fateh Jung and his party at the Kote, Jung Bahadur informed him of all that had happened there, and pointed out that there were only two ways of avoiding bloodshed—either by the instantaneous arrest of the faithless Queen, or by obeying her unhesitatingly; and expressed his readiness to stand by him in either case. Fateh Jung concurred with him in his views, and favoured the former plan, but declared that it would be dangerous to adopt it just then, as it was a matter in which precipitation might lead to disastrous results. As for the execution of Birkishore, he said he could not sanction it without giving the man the chance of a fair trial. Fateh

Jung's motive in all this was merely to gain time during which he could make arrangements to keep the secret of the conspiracy in which his had been the chief part, during which he could likewise devise means of reconciling the Queen; but Jung Bahadur, who knew nothing of the murder, had no motive at all, and was frank and outspoken to an extent bordering on unstatesmanlike policy. Seeing that the Premier was loth to be guided by his advice, he gave him distinctly to understand that it was his look-out to see that the Queen did not create any disturbance. Another few minutes passed in wranglings and whisperings among the crowd buzzing in the courtyard, when the Queen, who was watching the state of feeling among the men through a window, demanded in an imperious voice to know who had murdered Gagan Singh. No one replied except Fateh Jung who tried to appease her by saying, "I promise to find out the culprit, but as the case is a complicated one, the investigation will take some time, during which I pray Your Majesty may have patience." But the Queen was doubly enraged; she took a solemn oath that she would not permit any one to leave the place till the guilt was confessed or known. Then seeing that Fateh Jung was attempting to quash an inquiry, and was as restive as Abhiman had been, she descended into the courtyard, and darting towards Birkishore, determined to knock off his head herself, but Fateh Jung and Jung Bahadur interposed on behalf of the prisoner, and the Queen flew back to the upper storey. Soon after, Jung Bahadur was informed that Fateh Jung and Abhiman were holding a private consultation, and that about three hundred soldiers of Abhiman's regiments were advancing towards the Kote. He immediately went to the Queen and drew her attention to the fact that her party were about to be overpowered, upon which she ordered the instant arrest of Abhiman, who had meanwhile gone towards the gate to join his troops waiting

outside. He was stopped at the entrance by the sentinel on duty, who told him that all exit was strictly forbidden. Lashed to fury, the General demanded, "By what authority dare you to stop me?" The sentinel replied, "By the authority of the Queen-Regent, whose orders were issued to us through General Jung Bahadur." Abhiman tried to push on in defiance of the sentinel's prohibition, but the officer of the guard, Judha Bir Adhikari, again stopped him, declaring that if he did not peacefully re-enter the Kote, force would have to be applied. Doubly enraged, the General called out, "Dost thou, a shoe of Jung Bahadur's foot, dare to oppose me!" Jung Bahadur, on receiving a report of this squabbling from his brother Ranoddip Singh, instantly informed the Queen, who gave orders that Abhiman should be shot down. This order was at once conveyed by a hint to the soldier at the gate, who snatched a musket from the hands of a neighbour, and thrust the bayonet into the breast of Abhiman who staggered back, and in the moment of death smeared his hand with the blood that oozed from his breast, and gave a print on the wall, calling aloud that Jung Bahadur was the murderer of Gagan Singh. The bloody impression on the wall was probably intended to mean that his dying statement was as true as if it had been written with his blood.

Seeing all this, Kharag Bikram, the eldest son of Fateh Jung, called out to a company of Chautarias who were standing at hand, "Brothers, if we have to die, let us sell our lives as dear as possible. General Abhiman's last words are quite true: this is all Jung Bahadur's treachery." Krishna Bahadur, a younger brother of Jung Bahadur, instantly retorted, "False Chautaria, hold thy tongue. Matters are not yet so forward as to be irremediable, but if thou persistest in prating like this, thou shalt have to suffer a like fate." The provoked Kharag Bikram at once drew his sword and fell upon Krishna Bahadur, who being quite

unprepared for this sudden attack, had not time to draw his sword, and met the blow with his hand, and thus lost his right thumb. Bam Bahadur, who was close by, after vainly endeavouring to take his sword out of the sheath to which it was fastened by a twisted kerchief, ran after the murderous Chautaria to disarm him, and in so doing received a slight blow on the head, which fortunately was not mortal, as the low roof had obstructed the full sweep of his opponent's sword. That sword was raised for another blow, which would have assuredly brought about the death of Bam Bahadur, as he was still quite defenceless—his sword having got entangled in a difficult knot—when Dhir Shamsher, seeing his brother's danger, hastened to his help, and with one mighty stroke, cut the enemy quite in two at the waist, and then proceeded to the other end of the hall to inform Jung Bahadur of what he had done. Jung Bahadur was somewhat pained to hear of the death of one who had on many an occasion been his worthy competitor in manly sports. Fearing vengeance from the bereaved father, Jung Bahadur approached Fateh Jung to offer him his heartfelt condolence at the loss of his gallant son. "Do not mourn," he said, "what has been done cannot be undone again. I have always esteemed you as a superior, and have always expressed my readiness to obey you, nor have I changed that intention now. Your son was the first to bring the sword into action, while Dhir Shamsher only interfered to save his brother's life, impelled by the brotherly love that would not bear the sight of his wounded brother's blood. Under these circumstances it is proper for you to proclaim your pardon." Fateh Jung made no reply, but ran to the staircase leading to the Queen's apartment, muttering inaudible whispers that Jung Bahadur was the murderer of Gagan Singh, so as to poison the Queen's mind against that officer who, however, followed him thither, shouting in contradiction of the false imputation, "Listen to me! listen to me!"

Foreseeing either a smart dispute between the two complainants, each of whom was trying to impress the Queen unfavourably against the other, Ram Mehar Adhikari, a faithful subordinate of Jung Bahadur, called his master's attention to the critical state of the affairs, and pleaded the necessity of urgent action by saying, "Your speech will not avail if this old man (pointing to Fateh Jung) reaches the Queen unchecked." So saying he commanded a private, Ram Aleh, to shoot Fateh Jung before he had wound up the stairs leading to the Queen's chamber; and Ram Aleh looked inquiringly towards Jung Bahadur, who remained speechless, unable quickly to decide what to say, and the soldier, construing this silence as consent, fired, and in an instant brought Fateh Jung rolling down the steps, a shattered corpse.

Meanwhile at the opposite end of the noble quadrangle, a similar scene was preparing for enactment. Ranoddip Singh, a brother of Jung Bahadur, and Go Prasad from bandying words were bandying blows, in which the former was having the worst of it, though the latter was unarmed; for the sword of Ranoddip was fastened by a twisted knot he could not untie in the act of grappling with his opponent, who was struggling hard to snatch off his sword, when Bam and Krishna Bahadur fell savagely on their brother's enemy, and despatched him with their swords. At this stage of the disturbance, the Chautarias and their sympathisers drew their swords, and banded themselves against Jung Bahadur and his brothers, under the leadership of Bir Bahadur Shah, the fourth brother of Fateh Jung. Undaunted by the formidable combination that had been formed against him, Jung Bahadur bared his sword, and in a clear, unshaken voice addressed the force that opposed him thus:

"Chautarias, what is done is past and gone: the mournful incidents of the day were acts of God, destined by cruel Fate, and induced partly by the rashness of your partisans;

as soldiers you ought to submit to destiny, nor lift your hands against the inevitable. Surrender up your arms, and I swear your lives will be spared."

Bir Bahadur, as spokesman of his party, replied :

"My brother has fallen, my nephew is killed: what solace has patience to offer now? As Rajputs by birth, we will not give up our arms." So saying, he rushed on Krishna Bahadur, who was smarting under his wounds at a little distance; but Badri Nar Singh, discovering his intention, caused his sword to be blown to pieces in his hand by a rifle shot, which passed through his right hand. Unmindful of the wound, he picked up the sword with his left hand, and turned on Bam Bahadur where he lay wounded, when in another moment Balbir's bullet pierced his breast, and there was an end of him. Even with the bullet in the breast, and in the act of bleeding fast to death, the valiant Chautaria chief gathered himself up, staggered a few steps, and hurled his sword straight at Bam Bahadur, who happily escaped by a hair's breadth. On their leader's fall, the Chautarias were excited beyond all control and joined by the Thappas and the Pandes, they fell savagely on Jung Bahadur and his party. A promiscuous *mêlée* ensued which, "soon became a slaughter rather than a fight," as the majority of them had no weapons, and trusted only to their fists. Those who had swords or rifles made no scruple in using it to the utmost they could. Every one took one side or the other, and the fight soon became general and bloody, both parties fighting desperately. A company of Jung Bahadur's followers, who were stationed outside the Kote, and who were armed with double-barrelled guns, forced their way into the building, resolved to defend their leader to the last. Seeing their enemies thus reinforced, the Chautarias threw down their swords and took to flight, some escaping by leaping down walls and roofs, others crawling out through drains and gutters. Three or four of the Bashnaits, and a

few of the Thappas threw stones at the Queen, before they scampered off. Fortunately the Queen could escape unhurt, and withdrew herself from the window through which she was watching the progress of the scuffle. Some were saved by Jung's brothers, and the most notable among these was Captain Runsher Shah, the fifth brother of Fateh Jung, who was removed from the Kote through a small doorway at the back. Another managed to escape death by the ingenious device of smearing himself with blood and lying among the dead.

The massacre at the Kote was long and bloody, the bodies of the slain nearly filling the small quadrangle surrounding the court. The names of 55 of the slain have been preserved, together with those of their slayers in most cases; but it is beyond all doubt that the number was many times greater, as the list could not contain the names of obscure or petty men whose death was not worthy of being recorded.

When the bloodshed was over, the Queen commanded Jung to bring Surendra Bikram and let him have a view of the fearful slaughter, her real motive being to strike his youthful mind with horror, so as to frighten him out of the country in the company of the King, who intended to go on a pilgrimage to Benares. She hoped in this way to get rid of the heir-apparent, and pave the way of her own son to the throne. Jung fully fathomed the Queen's mind, and though he brought the Prince to the scene, he took care to reassure him, whispering into his ears that his enemies were all dead, and that there was now no danger for him. The Prince was taken back to his quarters by one of Jung Bahadur's brothers, and the Queen ordered the corpses to be delivered to friends and relations who claimed them, so that they might be duly cremated. As regards the body of Gagan Singh, she desired it to be carried to Pashupati in a state palanquin, followed

by all the surviving State officials, and with a military band playing mournful music.

Even before the slaughter was well over, the Queen conferred the office of Prime Minister and Commander-in-Chief upon General Jung Bahadur, in recognition of the services he had rendered both in saving her life and in avenging the murder of Gagan Singh.

CHAPTER V.

First Years as Prime Minister.

THE revolution was over, the storm that raged through the country, shaking all grades of society and threatening to tear out the very heart of the kingdom, had subsided; and though life had not yet settled down to its normal level, but was still heaving with the effects of the late upheaval, these later disturbances were not the howling billows lashed up by a hurricane, but the slender ripples that dance in the sunshine to the music of the morning breeze, before they begin to repose in the noonday calm. The struggle for power was over, and nature had selected the fittest. Jung Bahadur was now in a position

> "To mould a mighty state's decrees
> And shape the whisper of the throne."

Like Lord Beaconsfield (to whom the above lines seem obviously to refer) Jung Bahadur had, by ways totally unlike those adopted by the great Tory Premier of England,—

> "Become on Fortune's crowning slope
> The pillar of a people's hope,
> The centre of a world's desire."

It was the witching hour of midnight when Jung Bahadur received his appointment, on a spot reeking with the blood of the terrible slaughter that had just taken place, amidst groans of death, shouts of triumph, cries of despair,—a scene altogether ominous to the superstitious Hindu. But the same hand that raised him to that giddy height also robbed those omens of their evil import and turned them into powers of good, making the period of his administration memorable for many an act of grace and glory, that have not yet been forgotten in Nepal.

The massacre at the Kote took place on the night of 15th of September 1846. When morning dawned on the ghastly scene, Jung Bahadur conducted the Queen to the Hanuman Dhoka palace, and then proceeded to present his *nuzzers*. The offering of a *nuzzer* or cash present to a King or Prince, or to some representative of the Sovereign, is generally believed to be a purely oriental ceremony, unknown to Western nations, who are inclined sometimes to ridicule it as an unmeaning form; and it is only in deference to oriental sentiment that the custom has been retained by the English in their dealings with Indian chiefs and feudatories, when they gather round some high British official in the ceremonious assemblage called a *Darbar*. But whatever might have been its origin, and unknown as it has been in Europe for several centuries now, it cannot be denied that once it was there as universally prevalent as it is in any Eastern country at the present day. For the feudal dues that were payable to the feudal superior, on certain specified occasions, during the feudal age, were nothing less like the oriental *nuzzer*, which is however not actually paid, but only *shown* to the dignitary for whom it is intended, as is implied by the very derivation of the word, which literally means "sight, or thing seen." Jung Bahadur offered twenty gold mohurs as *nuzzer* to the Queen, which she graciously accepted. He also bestowed largesses to the troops whose chief command had now fallen to him. A salute of nineteen guns was at the same time fired in honour of the new appointment. Jung Bahadur then proceeded to the King to pay him his respects as Prime Minister, followed by his faithful body-guard, and wearing the coronet of a Premier. The King angrily demanded of him, "By whose orders have so many chiefs and officers of the state been slaughtered?" Jung replied, "Everything has been done by the orders of the Queen, to whom Your Majesty yourself have made over sovereign power, and who has

exercised it since January 1843." Such a reply was enough to enrage even a weak-minded king; and Rajendra Bikram Shah at once repaired to the Queen for an explanation of her conduct; but he found that royal tigress, who, when inflamed by the passion of revenge, had gloated over the blood of slaughtered chiefs, now filled with a passion of sorrow for the death of her lover. The King's angry speech provoked her to a like feeling, and an altercation followed, in which the Queen assured His Majesty that the massacre at the Kote would sink into insignificance before the bloodshed that was inevitable in the case of his refusal to place her son Ranendra on the throne. No settlement was arrived at, and the King, fearing for his own safety, left the palace, and started for Patan, preparatory to proceeding on a pilgrimage to Benares.

One of Jung Bahadur's first acts as Premier was to take quick steps to ensure the safety of the Princes Surendra and Upendra, whose lives were now in extreme danger from the malice of their scheming step-mother. He kept them in a sort of easy confinement, within their portion of the palace, and appointed his brothers Bam and Jagat to keep constant watch over them. Two companies of soldiers were also stationed to guard their residence against any sudden attack by the Queen's men, and none but the faithful servants of the household was allowed to have access to their person. He also arranged that the Princes should touch no food except what was prepared by their own cook, or tasted by a pregustator. These measures were so designed as to appear that they were more in furtherance of the Queen's policy to set up her own boy, than adopted in pursuance of his own, to safeguard the interests of the rightful Prince; and hence, instead of provoking the Queen's hostility, they served to bind her faster to her new Minister.

On the 18th of September all the troops in the valley were assembled for parade, and General Jung Bahadur was

formally proclaimed Prime Minister and Commander-in-Chief of the Nepal Army amidst loud cheers from every quarter. No selection could be more just, no appointment more popular, than that of him who had by force made his merit known, and grasping the skirts of happy chance, and breasting the blows of circumstance, had asserted the indubitable supremacy of his genius over the weak intellects of all his contemporaries. The same day in the evening, orders were issued for the confiscation of the property of all the chiefs and officers who had been killed or had fled, and for the expulsion of their families from the country. A date was fixed after which anyone, if found skulking in the country, was declared liable to forfeit his life.

The Panjanni occurring just at this time, Jung Bahadur got the opportunity of turning out of office all whom he suspected of disloyalty or disaffection, and of appointing and promoting all his friends and followers. The Panjanni, or period for the reorganisation of the public service, is an annual function that is performed just before the commencement of the great Dasehra festival, which commemorates the victory of the goddess Durga over the monster Mahishur. During the Panjanni, all departments of Government are completely overhauled and reorganised; and even private or domestic servants usually commence or terminate, as the case may be, their service at this time. It is a general custom for masters to make an annual present, either in cash or in kind, to such servants as have given them satisfaction during the past year. Jung Bahadur freely availed himself of this initial opportunity of making himself politically stronger, not only for the sake of personal safety, but also for the preservation of the public peace. He granted colonelcies to some of his brothers and cousins, and rewarded with promotion all those who had displayed conspicuous gallantry during the scuffle at the Kote. The Queen readily accorded her sanction

to all these measures, resting in the belief that they were calculated to promote her own interests.

The King was, in the meanwhile, proceeding towards Benares in that sort of feeling with which a mighty monarch acquiesces in his practical deposition, and leaves his kingdom which has become too hot for him. The King had among his escort one Sirdar Bhawani Singh, a trusted ally, and the Queen had deputed one of her adherents, Karbir Khattri, to spy his movements. The Queen was informed by the spy that on reaching Tandikhel, the King had a private conversation with Bhawani Singh, and that he was not allowed to be even within earshot; at which she desired Jung Bahadur to despatch a subedar with a company of soldiers, with orders to put Bhawani Singh to death, and this was carried out without delay. These soldiers overtook the King just as he had crossed the Baghmati on his way to Patan, and found Bhawani seated on an elephant beside the King. The subedar showed him the Queen's order, and told him to dismount, and on his refusal, he was shot dead, and his head severed from the body and taken to the Queen, as a proof that the order had been carried out. Jung Bahadur now feared that the King might create disaffection among the Patan garrison against him, and he accordingly sent there his fifth brother Ranoddip Singh, who could with great difficulty persuade the King to return to Kathmandu.

At this time power was equally divided between the Queen and the Prime Minister. We have seen that such divided authority always means a revolution, and a series of conflicts that culminate in the abolition of a Multiple Government and the establishment of one responsible person at the head of the administration. Although there were no apparent signs of difference, and everything worked in harmony, still the very fact of the Government being dual was in itself a sufficient indication of a coming tug-of-war between the

Regent and the Minister. Jung Bahadur drew his strength from the support of his three old regiments and the troops under his brothers, who were devoted to him in such a degree that they would have backed him even in deposing the King and Queen and securing the throne for him. The Queen counted on the sovereign authority that had been vested in her by the King, and on the support and co-operation of the rest of the state officers who were envious of the brilliant career of the young Minister, and would do anything to dislodge him from the lofty position to which he had so ably fought his way.

For eight days after the massacre all the troops and artillery at the capital were kept in readiness around the palace, and at the different city gates, against any possible emergency. On the eighth day, order and tranquillity having been completely re-established, Jung Bahadur ordered the troops back to their quarters, and set himself almost wholly to his civil duties as Minister.

The Heir-apparent and his brother were still kept under surveillance, and Jung himself visited them daily, as he knew that they were in need of the most careful watch to protect themselves against the machinations of their blood-thirsty step-mother. In fact, the Queen incessantly urged Jung to put the two Princes to death, and prepare for the coronation of her own son; but he continually evaded her request on the pretext of inauspicious days and such other false pleas, and became more and more solicitous for their safety. Disgusted with this endless procrastination, and finding her hopes repeatedly deferred, she sent a letter to him, through one of her ladies, on the night of the 31st of October, urging him with all the force of argument and weight of authority, to destroy the Princes by any means within his power. Finding himself strong enough for open opposition, Jung Bahadur no longer felt the necessity of

further dissimulation, threw off the disguise he had worn so long, and explicitly declared himself for the Princes. He thought it fit to put down his views in writing, and so he replied to the Queen's letter, by letter.

"I have received Your Majesty's letter enjoining upon me the duty of perpetrating what I consider to be a horrible crime. I feel obliged to protest humbly that such an act would be (1) exceedingly unjust, inasmuch as the setting up of a younger son in supersession of the eldest is in contravention to all practice, and is directly in opposition to all laws, human and divine; and (2) it would be the commission of a most heinous crime in defiance of conscience and religion; and on these grounds I regret I am unable to obey you. Over and above my duty to you as Regent, I owe another duty to the state, which in case of conflict must override any personal considerations. My duty to the State bids me to submit that, should Your Majesty ever again repeat this order, you shall be prosecuted for attempt at murder by the law of the land."

Such a reply could not fail to overthrow all her hopes, and to excite her bitterest hatred for Jung Bahadur, who had proved himself a foul traitor to all her schemes of self-aggrandisement. She quietly pocketed the insult, and thenceforward took Bir Dhuj Bashinait into her confidence, and the two formed a plot for the death of Jung Bahadur, arranging that, in case of success, the Premiership should go to Bir Dhuj. But the perfidy of two successive Ministers, had taught the Queen not to attach much importance to mere promises, and she insisted on Bir Dhuj's signing a *Dharmpatra* (an agreement the fulfilment of which is guaranteed by religious considerations), to make his promise of faithfulness absolutely binding. Bir Dhuj accepted the terms, and presented a *gold mohur* to the Queen as a token of his acknowledgment. The preliminaries of the covenant being over, the Queen

received Bir Dhuj at a private audience in the garden of Bandarkhel, where a piece of copper, some *tulsi* leaves, and a copy of the holy *Hari Vansa* had been brought, in preparation for the oath of allegiance there to be taken.* With these sacred things upon his head, Bir Dhuj took a solemn oath that he would take an active part in the assassination of Jung Bahadur, and would give his utmost support in placing the Queen's son Ranendra Bikram Shah on the throne, after murdering the heir apparent. The Queen in her turn swore that if Bir Dhuj would serve her purpose she would raise him to the office of Premier, which would be made hereditary in his family ; that as long as he and his descendants continued to serve the Prince and his heirs faithfully, they would be exempt from all punishment even if they committed murder, provided the number of murders did not exceed seven, and did not extend to any member of the royal family.

The oath having been taken, the Queen and her accomplices proceeded to settle the details of the plot for the assassination of Jung Bahadur. After long deliberations they decided to effect their object in the following manner :—Jung and his brothers were to be induced, on some pretext, to sleep in the apartments of the King and the two Princes. The conspirators were then to fall upon the King and his sons, and were then to accuse Jung and his brothers of the deed, and the Queen was then to order the army to execute Jung and his partisans. But this plan was soon abandoned, either because of its being too clumsy, or because of some misgiving that Jung had got a scent of it. Another arrangement was then made, and a new conspirator, Wazir

* A word of explanation is due to this Hindu mode of administering a legal oath. The *tulsi* is a small plant, known in English as the holy basil, which is held in great veneration by the Hindus, who employ its leaves in their worships and other religious ceremonies, the belief being that the god Hari or Narayan had once declared that he is fond of dwelling among its leaves. Copper is considered by the Hindus to be the purest of the metals, and all their sacred vessels are made of this metal. The *Hari Vansa* is one of our most important holy books.

Singh, the son of the late Gagan Singh, was enlisted into service. This officer secretly took forty or fifty chosen men from his regiments to the Bandarkhel palace, and concealed them in nooks and corners of the building and in the surrounding garden. This arrangement was made in the presence of one Pandit Bijai Raj, private tutor, who was offered the post of Raj Guru or Supreme Priest, if he could successfully allure Jung into the spot where they had decided to murder him. Bijai Raj accordingly went to Logal Tol, the Prime Minister's residence, and was no sooner ushered into the Minister's presence than Jung Bahadur, who was wholly ignorant of the conspiracy, asked him, in a rather snubbing tone, "Well, Pandit, what news? You have come to-day after a long time; what is the object of this unusual visit? What is the latest news about the court?" Alarmed by the questions and the tone in which they were put, the timid Brahman thought that the plot had been betrayed, and quickly turning round, began to gasp forth a confession: "Nothing can remain a secret from Your Excellency, and it is for this purpose that I have come to you." The Minister gave a sudden start, yet feigning still as if he knew everything, he took the Pandit to a private chamber, where he revealed the whole plot, concluding that a man would soon come with a pretended invitation from the Queen to a feast which she was holding in her garden at Bandarkhel. Bijai Raj was put under custody, and promised the coveted post of Raj Guru, if the information he had given should prove true. Jung then called his brothers and cousins, told them of the conspiracy, and ordered six companies of soldiers immediately to get under arms.

All these preparations were completed in twenty minutes, so as to take the conspirators by surprise and frustrate their preparations for resistance, in case they made any. Other considerations likewise necessitated expedition, for it

was possible that on obtaining intelligence of Jung's preparations, they could throw away their arms and receive him as a friend, in which case he would have been placed in a most awkward position, and could have hardly furnished any satisfactory explanation for thus responding to the Queen's invitation at the head of an armed force, which, by a slight twisting of the facts, could be represented as a deliberate attempt to destroy the Queen and her party, and was sufficient to prejudice the troops against him. A false charge, like that which brought about the death of Bhimsen Thappa, was thus so easy to be trumped up, and it was so easy after that for his enemies to gain that object by lawful means which they were trying to achieve by foul treachery. Never did delay so fully mean death as when Jung Bahadur and his brothers used their best efforts to avoid it, and started with full speed in the direction of Bandarkhel. Jung and his brothers and cousins marched in the centre; at their head were two companies of soldiers as advance guard; while the two remaining companies formed the rear guard. Bir Dhuj, anxious to be made Premier, fretted at the delay that Jung made in coming, and was riding towards his house to hurry him up, when about half way he met Jung Bahadur's party, armed to the teeth, and marching in full feather as though to a fight. His heart died within him when he saw this sudden rencontre, and, suspecting his designs had been discovered, tried to mend matters by intimating to one of the front guard that he wished to see the Prime Minister. Krishna Bahadur first disarmed him, and then took him to Jung, to whom with clasped hands he said reverently: "The Queen wishes Your Excellency to meet her in the Kote directly." "How can that be?" replied Jung, "as *you* have been appointed Minister, what more business has she with me?" Bir Dhuj turned pale and stood speechless, and in obedience

to a sign from Jung Bahadur, was cut to pieces by Captain Ran Mehar. The most important member of the conspiracy having thus been disposed of, Jung Bahadur hastened to the palace, where he ordered his men to make prisoners of all who surrendered their arms, and to kill all those who offered resistance. Altogether some 23 men suffered death ; the rest were put in chains ; and only Captain Wazir Singh could take timely flight and escape to the plains. A special body of soldiers was deputed to watch the movements of the Queen, who, it was feared, would prepare for further hostilities. An extraordinary meeting of the State Council was called, at which the following sentence, sanctioned by both the King and the heir-apparent, was passed upon the Queen :—

"Whereas by your recent conduct you have exceeded the powers vested in you by the Royal Proclamation of the 5th of January 1843, the sovereign authority vested in you by the said Proclamation is hereby withdrawn, on account of your attempting to take the life of the heir-apparent. You attempted to murder the Prime Minister only as a preliminary step towards the murder of the Prince Surendra Bikram Shah, and setting your own son Ranendra Bikram on the throne. Such an act clearly tends to the destruction of the royal family, and you were expressly prohibited from doing such acts by the Proclamation, by violating which you have forfeited all rights under it. You have caused the death of hundreds, and brought ruin and misery upon your subjects, whose misfortunes would not end as long as you remain in the country, nor would the life and property of even the best classes be safe under this state of affairs. For the offences aforesaid you are commanded to quit the country, and make immediate preparations for your removal to Benares."

The Queen was sent to reside temporarily in the house of Maila Guruji at Makhantol in Kathmandu, where she was closely watched, and where she made rapid preparations to set out for Benares. She insisted on taking her two sons, Ranendra and Birendra, to share her exile ; and the two Princes also were most anxious to go. The King made no objection to his sons' departure, and gladly yielded to their wishes, though Jung Bahadur was loth to give his consent, and tried vainly to induce them to stay on in Nepal, assuring them, by all the means in his power, that they would enjoy princely rank and every consideration due to

their birth and position. But they would not be separated from their queenly mother, and Jung Bahadur had to give in. Suddenly the King too expressed a desire of accompanying the Queen to Benares. Whatever might have been his real motives, he gave out his reasons in the following words :—

"According to our holy scriptures, the fate of the Sovereign is bound up with that of his subjects, who suffer for his sins and enjoy the fruits of his virtue. I am painfully conscious of the many murders that I have been the means of committing, of the widespread misery I have caused to my people; and I am being literally weighed down by the load of my sins, which sit heavy on my weary shoulders. I propose therefore to undertake a pilgrimage to Benares, where by bathing in the Ganges and by performing other penance, I hope to expiate my sins."

Jung Bahadur pointed out how impolitic and dishonourable it would be for him to keep the company of the notorious Queen. But the King was insistent, and Jung Bahadur therefore ordered preparations to be made for his journey, after having strictly warned him not to join any more in the Queen's intrigues.

On the 23rd of November the King and party left for Benares, the heir-apparent acting as Regent during the absence of his father. They were provided with 31 lakhs of rupees, and jewels of the aggregate value of 15 lakhs. Of this sum, the jewels and 13 lakhs of the cash amount belonged to the Queen's private funds, and the rest was granted from the state treasury. They were escorted by six regiments of troops who however returned to Nepal as soon as the party had crossed the frontier and entered British territory. Four trustworthy officers—Captain Kharag Bahadur Rana, Kazi Karbir Khattri, Kazi Hemdal, and Subba Siddhiman—were deputed by Jung Bahadur to attend the King till it should please him to return to Nepal.

The Queen and party arrived safely at Benares, and the King, having completed his pilgrimage and spent considerable sums in offerings and charity, made up his mind to go back to Nepal.

During the absence of the King and Queen from Nepal, the administration of the country was carried on solely by Jung Bahadur, who had now assumed dictatorial authority, though he was nominally assisted by the heir-apparent who was appointed to officiate as Regent. After the detection of the Bir Dhuj conspiracy, Jung was formally re-confirmed in the office of Premier, and many honorary titles and distinctions were conferred upon him and his brothers as a mark of the royal gratitude. All grants of land held by his great-uncle, Bhimsen Thappa, were restored to him. Jung appointed his own brothers and near relations and friends to all important offices of the state, and to the more important military commands. The few months during which the royal family resided at Benares, were perhaps the happiest period in the history of Nepal, when the whole country enjoyed the blessings of peace and prosperity, and contentment reigned among all classes of subjects.

After spending three months in the Holy City, the King turned back to go to Nepal, leaving the Queen and her sons behind him. At Benares he had been surrounded by a large number of the court exiles from Nepal, who flocked to him as round their old King, who would lead them back to their country and restore them to their home and hearth. These numbered about 200 men who were drawn from all classes,—Chautarias, Thappas and Pandes,—whom common misfortune had united like brothers in a common purpose. At their head were Guru Prasad Shah, Guru Raghunath Pandit, and Kazi Jagat Ram Pande, all of whom followed the King as far as Sigowli, where he made a halt, and for some time seemed uncertain as to whether or not he should return to Nepal. Here these malcontents exercised all the arts of flattery and chicanery to induce him to make one grand effort, with their aid, to regain his throne and overthrow the contemptible upstart who had usurped the kingly power by pushing his way to the

Premiership. The King at first refused to listen to such schemes, and tried to dismiss their importunities by making them presents of money, each according to his rank. But they declined to leave him, and tried to gain entrance into his heart by profuse professions of devotion and loyalty, that so easily soften a monarch's will. Rajendra Bikram Shah was soon prevailed upon to listen to whatever Guru Prasad Chautaria had to say in recommendation of a serious attempt to invade Nepal and crush down the party of Jung Bahadur. At the same time he made the Queen a willing partner in his schemes, and caused her to write repeatedly to the King regarding the practicability of raising an army with a view to invading Nepal. Nor was the wily Chautaria lacking in other ways of entrapping the King, for he placed before His Majesty alluring precedents drawn from the history of Nepal, dwelling especially on the last feat of Ran Bahadur Shah, who in 1804 had marched up to the capital and regained his supremacy after overthrowing the grasping Damodar Panre, by exciting sympathy in the hearts of the Gorkha soldiery. Such a recent precedent could not fail to impress the royal mind with the feasibility of the plan, and he inquired how such a handful of men could hope to wage war against the formidable forces that Jung Bahadur could array under his banner. They explained that they had already made arrangements by which they would be joined by no less than 2,000 men, the moment they reached within sight of the frontier, and that they only waited for his royal command and for the assistance of his royal purse to set the scheme to work. The King, who had by this time been made a complete convert to their views, readily handed over the 23 lakhs he had still in hand, and gave the word to make immediate preparations for marching upon Kathmandu. Guru Prasad was nominated Prime Minister, Kazi Jagat Bahadur, Commander-in-Chief, and Raghunath Pandit, Supreme Priest.

The intriguers had a double purpose in view in furthering such a wild scheme, which would be equally profitable to them in case both of success and failure; for if successful they would regain their former power, whereas if they failed they would not be out of pocket at any rate. They succeeded in squeezing out all the money he had left, which, of course, they shared among themselves mostly for their private purposes, employing only about 3 or 4 lakhs in raising four regiments each consisting of 500 strong.

While these schemes were maturing, the emissaries of Jung Bahadur were not sitting idle. They had watched the whole transaction from the beginning to the end, and had not failed to try their best to explain to the King that it would only result in his ruin, and that the only safe course was to go back in peace to Kathmandu; on the other hand, they kept Jung Bahadur acquainted with every detail of the plot. The King, of course, persistently denied having secretly bestowed wealth and rank, and said that he would dismiss his followers before preparing to return home, while all the time he was in secret correspondence with the Queen at Benares, settling details of the plot on which so much depended. He tried to delude Jung Bahadur by couching in the most flattering language, the letter he wrote to him and to his sons in Nepal, employing all the resources of honied speech to create the false impression that there was nothing wrong about him. When Jung Bahadur heard of the royal plot against him, he wrote to the King asking him to return to Kathmandu without delay. The King wrote back in reply that he would do so if the Queen was allowed also to return, and to this he received the following from the Prime Minister:—

"In the face of what has passed, it is impossible that the Queen should be permitted to re-enter Nepal, as it is clearly detrimental to the interests of the country that she should do so. But if you like to bring the two Princes with

you, you may do so. If you fail to return within a reasonable time, the Prince-Regent, Surendra Bikram, will be set upon the throne in your place."

But this, like many other letters from Jung, was never replied to by the King, who, in his besotted imbecility, had become a lifeless tool in the hands of the Queen and her empty-headed partisans. The plot was now ripe for operation, and it was determined to send in advance some daring cut-throats who were to murder Jung Bahadur as a preliminary step towards the expedition. Two soldiers were accordingly commissioned with this deed, and they were each armed with two pistols and the following *Firman* or Royal Charter :—

"From Sri, Sri, Sri, Sri, Sri, Maharaja Dhiraj Rajendra Bikram Shah
To the Nepal Army, and our 196 lakhs of subjects—

"The bearers of this Firman set with the royal seal have been sent to you by our kingly authority, and they have killed Jung Bahadur by our express command. Know ye all that should any one throw any obstacle in their way or cause any injury to them, he shall be flayed alive, and that whoever helps them in the execution of our command shall be rewarded with wealth, honour and land according to rank and merit."

It appears that the conspirators had made this arrangement to ensure their own safety, for if these assassins were detected and thereafter were forced to make a full confession, the main body of the traitors would be sufficiently distant from the centre of authority to be practically immune ; whereas in case they succeeded in their attempt without creating much disturbance at the capital, they had only to march on and take up the offices that would be quietly awaiting their arrival. In a word, these assassins were to sound the political feeling at the capital, and to measure the extent of Jung Bahadur's influence, to enable their employers to judge how far their scheme was practicable. They had not to wait long : on the 12th of May the two ruffians were arrested by the Police under circumstances admitting of no explanation, for both the pistols and the Royal Firman were found upon their person. On being examined they made a revelation of the

whole plot from its first inception to the final stages that were yet to follow. Jung Bahadur took the two men to the parade ground of Tandikhel, and sounded a call to arms, which the troops immediately obeyed by mustering in the large hollow square. Jung Bahadur took his stand in a central spot, with one conspirator on each hand, and in obedience to the royal command contained in the *Firman*, read it out to the soliders, and concluded by saying :—

"All of you, both rank and file, have had a bitter taste of the late events. Here are you commanded directly by the King to kill Jung Bahadur, and here stands that Jung Bahadur to meet the sentence. Soldiers ! is there one among you, who dare shoot me ? "

The soldiers presented arms and with one voice replied :

"We obey no one but Your Excellency, and recognise no other orders as valid. The late events have made your brilliant abilities most conspicuous. While you sit at the helm of the administration we entertain the completest confidence that you will steer the country clear of every difficulty and distress. We are always ready to obey you."

Jung Bahadur thrice bowed to the soldiers in grateful acknowledgment of their submission and loyalty, and then mounting on a lofty dais, with the troops crowding round him, he issued the following proclamation :—

"Whereas His Majesty, Maharaja Rajendra Bikram Shah has taken up his residence in a foreign country, and whereas he has, on several occasions, exhibited unmistakeable symptoms of insanity, which renders it impossible that confidence can any longer be placed in him, be it hereby known unto all men that he should, from this day, be considered as having abdicated, and that the Heir-Apparent Prince Surendra Bikram Shah should, from this day, be taken as having succeeded to the throne as the rightful Sovereign of Nepal."

The troops again presented arms in token of their acceptance, and Jung Bahadur sent for the Prince, at whose approach the artillery fired a salute proclaiming his accession to the whole country. Other ceremonies customary on the occasion of the installation of a new sovereign, were duly gone through, and a fortnight's holiday granted to all public servants. To make the holiday really enjoyable (as if there were no enjoyment apart from vice), gambling was made permissible in the barracks for five days, with the proviso that they were to bet nothing but money.

The next day, the 13th of May 1847, Jung Bahadur called a meeting of the Council at which a letter to the ex-King was drafted, written and signed by 370 officers both civil and military. The contents were to the following effect :—

"Whereas (1) Your Majesty, leaguing with the Kala Pandes, have caused the death of the able Minister Bhimsen Thappa, and then, allying yourself with the opposite party of the Thappas, have caused the death of large numbers of the Pandes ; whereas (2) in conjunction with the junior Queen Lakshmi Devi, you have caused the murder of another Minister Matber Singh ; whereas (3) in contravention of law, established usage, and family tradition you have alienated your sovereign authority to the Queen and thus caused the massacres at the Kote and the Bandarkhel ; whereas (4) from your residence in a foreign country you have sent orders for the murder of the present Minister Jung Bahadur ; it appears that you are unfit to rule the country over whose destinies Providence has placed you to preside, and hence by the unanimous will of the nobles and the people, we have set up Prince Surendra Bikram Shah on the throne of Nepal, and be it known unto you that from this day you have ceased to reign. It is not our intention to keep you in banishment, should you wish to return home, but it is quite determined that you shall have no share in the administration of affairs, nor possess any public authority. The Government is prepared to grant you a handsome allowance if you choose to reside in British territory ; but if you should prefer to return to your country, we assure you that you shall receive every attention and honour as befits the position of an ex-Sovereign of Nepal."

At the same time a notification was issued to those Nepalese exiles who had enlisted under the banner of the King at Benares, that they were at liberty to return to Nepal, and that if they failed to do so within a week of the information, they would be treated as rebels if ever detected to be coming back to their home. But no such amnesty was proclaimed to those who had been banished for complicity in the two late massacres. Many availed themselves of this offer, and deserted the King ; but many still adhered to his cause, and of these latter class were the four regiments that had been raised by Guru Prasad for the invasion of Nepal. But it was not personal loyalty that attached these mercenaries to this shadow of a King ; it was rather the influence of their leader Guru Prasad that held them together with threats and allurements. For Guru Prasad had not lost all hope, and still cherished dreams perhaps wilder than the one that had just been dissipated. He

was convinced that further tarrying in British territory would thin the ranks of his followers, many of whom had already gone back to their home, and he therefore advised the King to march in the direction of Nepal, where, he hoped, he would at once be joined by the mass of the population, who, as he flattered the King, would flock round the standard of their beloved monarch. He even went the length of hoping that those very soldiers, whom Jung Bahadur would send to meet them, would, instead of firing at them, throw down their arms at the feet of their Sovereign, and could then be successfully employed against Jung Bahadur himself, who, thus weakened, would fall an easy prey into their clutches. The weak monarch was again made a ready convert, and induced to march to Nepal. He soon crossed the frontier, and encamped at Alau where he was overtaken by his supporters. Meanwhile Jung Bahadur, who had received timely intelligence of this renewed activity of the conspirators, sent Captain Sanak Singh at the head of the Gorakhnath regiment, to oppose the rebels, and had directed him to march *via* Makwanpur, so as to cut off their retreat to the British territories. But soon learning that it was not merely a plundering expedition but an organised invasion, and that the enemy were no less than 3,000 strong, he sent four more regiments under General Bam Bahadur to co-operate with Sanak Singh, if he was not able to cope with them with his single regiment. Raghunath Pandit, after following the King for a short distance, found his courage failing him as he approached nearer and nearer the Nepalese territory, well foreseeing the result of the desperate conflict which was about to ensue, for he was thoroughly aware of the resources, both military and intellectual, that Jung Bahadur commanded; and the pusillanimous Pandit quietly slipped out of harm's way back to Benares, having of course previously filled his pockets with as much money as he could lay hands on.

Sanak Singh, on reaching Bissaulia on the 27th of July, learned that the ex-King was still encamped with his rabble force at Alau. Without losing a moment, he marched straight in the direction of that village, reached it early next morning, and immediately commenced an attack, which was so sudden that the enemy had scarcely time to arm themselves. Still they bravely defended themselves for more than a quarter of an hour, and it was not till 250 of them had fallen, that they began to give way. The darkness of the small hours of the morning added to the confusion caused by the suddenness of the attack; the inferior discipline of the royal forces could not stand the organised onsets of a well-trained and well-officered army; though otherwise the odds were on their side. The assailants pressed on, slaying all who fell in their way; the so-called leaders took to shameful flight very soon after the commencement of the action; a frightful panic fell upon the men, and many ran away before they had seen the face of a foe. The King mounted on an elephant was preparing for flight, when Captain Sanak Singh, hearing of it, galloped forward to intercept his retreat, and soon made him a prisoner. On the side of the assailants there was none killed and only 21 were wounded.

The ex-King was placed in a closed palanquin, and conducted as a prisoner to Makwanpur, and thence *viâ* Sisaghari to Thankot. He was taken to Kathmandu on the 8th of August under a salute of guns, and was treated with every mark of honour, and then sent on to Bhatgaon, where the old palace was assigned for his residence. There he lived like a retired sovereign under surveillance, for it was feared lest the people or the army should rise in his favour, and refuse to acknowledge the new sovereign. Hence it was that the route chosen to bring the King back to Kathmandu was *viâ* Makwanpur, which was on the outskirts of the country, and where there was little fear of any popular demonstrations in favour of the deposed monarch. But happily no kind of sympathy was

manifested anywhere in Nepal either by the populace or the soldiery ; there were rather demonstrations of the other kind, for in many places the people taunted him by cheering Jung Bahadur with cries of "Victory to Jung Bahadur." No doubt the ex-King at that time must have bitterly accused the traitorous exiles for the gross deception they had practised as regards the wave of public sympathy for him.

Rajendra Bikram seemed to live in a sort of gloomy acquiescence in his deposition and in the new form of Government that had been set up during his absence. But not many days after he had taken up his residence at Bhatgaon, he was caught in the act of tampering with some of those who were allowed access to him, and he was consequently prohibited from leaving the palace and placed under closer watch. After a short time he was transferred to his old palace at Kathmandu, but he was at all hours attended by trustworthy officers whom Jung Bahadur had placed with him to watch his movements and send daily reports of his doings. He was further prevented from seeing his own sons for some time, though afterwards this restriction was withdrawn. In every other respect, however, he was treated in a way befitting his royal birth, care being taken that his liberty did not extend to creating any disturbance in the country.

This bloodless revolution that had dethroned one King and set up another, was not followed by any breach of the public peace ; and the new King was recognised both by his own subjects and by the British Government. The birth of a son and heir to the new King on the 30th of November 1847, further strengthened Surendra Bikram's position on the throne. The little Prince was afterwards named Trailokya Bikram Shah.

But Guru Prasad Chautaria was not so willing as the others to transfer his allegiance to the son during the lifetime of the father. His dreams of power, though dissipated so often, still haunted him, and he did not cease to entertain the

belief that the removal of Jung Bahadur was all that was necessary to the complete realization of his hopes. He therefore formed yet another plot to assassinate Jung Bahadur, and with that object sent two assassins to Kathmandu. On the 11th of April 1848, as Jung Bahadur was returning from Patan, his attention was accidentally attracted towards two men armed with rifles, lurking in a cornfield near Kalmochan Ghat, under circumstances well calculated to arouse suspicion. He stopped his elephant and got the two men brought before his presence ; there was something in the looks, and the embarrassment they plainly manifested, which deepened his suspicion. They were asked why they were hiding in a cornfield at that hour of the evening (for it was 5 o'clock) ; but they replied that they had come out to shoot pigeons. The reply appeared to Jung Bahadur to bear the unmistakable stamp of falsehood, and he ordered some of his men to examine the rifles to discover with what kind of shot they were loaded, and it was found that they contained bullets. This was an undeniable proof of the murderous intentions they tried to conceal under the pretence of sport. They were threatened with torture to induce them to confess their guilt, but they doggedly asserted their innocence and repeated the pigeon story. On being put to trial they made a full confession, and were hanged.

In May 1848 Jung Bahadur was informed by the British Resident at Kathmandu that there was likelihood of a second war between the English and the Sikhs, and he volunteered the services of six regiments of Nepalese troops, under his own personal command, to assist the English in the coming war. The British Government expressed their satisfaction at the kind offer, but declined it with proper acknowledgments on the ground of their being in no need of help at that time, and assuring him that they would gladly accept it if occasion should arise.

Guru Prasad Chautaria had not yet exhausted his resources for forming conspiracies to murder Jung Bahadur. Nothing seemed to daunt this inveterate foe, for only two months after the frustration of his last scheme, he hired another party of assassins and sent them to Kathmandu, where they took up their quarters in the house of a Newar gentleman, and waited for a favourable opportunity. Jung Bahadur received notice of this lurking danger at midnight on July 27th, 1848, and instantly sent 25 men of his body-guard under Captain Sanak Singh to besiege the house and arrest the offenders. The three miscreants, knowing that they had been surrounded, and foreseeing the fate that awaited them, tried to escape, and one of them, in trying to jump down from a wall, fractured his skull and died immediately afterwards. It was found on investigation that the owner of the house, where these conspirators were in hiding, was also an accomplice, and all of them were severely punished, the two principal ones with imprisonment for life, and the Newar with banishment. Even the house was pulled down to its foundations, and the ground ploughed up.

In October of the same year Jung Bahadur again offered his services to the British Government in their second war with the Sikhs, but the offer was again declined with thanks. I cannot agree with Dr. Oldfield in his conjecture of the motives with which my father made this offer: it is interesting to quote the words with which he makes his ingenious surmises :—

"In making this offer it is impossible to suppose that the Minister was influenced by any sincere or active desire to see the British power increased in the north-west. He probably thought it a good opportunity to bring his name personally before the British Government under favourable circumstances and that, in making an offer, which he must have known would be refused, he should get the credit with the British Government of at least friendly intentions, and naturally hoped that in this way he might win the support of the British Government, and by being looked upon as their friend, he might strengthen his own position in the Nepalese Darbar. It is probable also that, although the mission to England was not then talked of publicly, it was privately in contemplation at that time, and that Jung

thought that the offer of his and his army's services would ensure his receiving a cordial and flattering welcome on his arrival in England."

It is disappointing, to say the least of it, to hear Dr. Oldfield thus casting unjust aspersions on the sincerity of one whom he knew so well, at least in the early part of his career. All the world now knows how devotedly attached he was to the British Power, not as a time-serving flatterer, nor as a hungry hanger-on, nor again with a love that was undignified in any way, but always with a real, heart-felt feeling of friendliness coupled with admiration. His hero's heart, in its love for heroism, loved the heroic wherever he found it, regardless of differences of race or nationality. In volunteering his services during the Second Sikh War, his motive may not have been to promote British aggrandisement in the Punjab, but it is undeniable that he was anxious to avert all danger or disaster from the Power, with which he bore such friendly relations. We have seen that on the occasion of the First Sikh War, Jung Bahadur vehemently opposed the views of some of the Nepalese statesmen who spoke of helping the Sikhs, and that it was mainly through Jung Bahadur's instrumentality that Nepal discountenanced the Sikh appeal for assistance, and offered to join hands with the English instead. It is possible that this was done because of its having been politically prudent; but there is no discrepancy between prudence and sincerity, and sometimes a friendship begun in mere prudence attains the height of sincerity and devotion. I do not understand how Dr. Oldfield can assume that Jung Bahadur "must have known that his offer would be refused," unless it be from the fact that his first offer did, in point of fact, happen to be declined. But to base a statement on a precedent of this nature is a dangerous precedent in itself, and involves the fallacy I vaguely remember to have read as *Non causa pro causa.* That he did so in order to "strengthen his own position in the Nepalese Durbar" is an-

other conjecture equally wide of the mark, for though certainly he valued the friendship of the British, it was with no such selfish motive of solidifying his influence in his own country; for the doubtful weight of the alliance of a foreign nation was scarcely necessary to augment the influence of one who drew his strength from the spontaneous goodwill of 56 lakhs of his countrymen. That it was done to " ensure his receiving a cordial and flattering welcome on his arrival in England " is the most fanciful of the many ingenious fancies Dr. Oldfield has indulged in, for there was not the slightest idea of his visiting England at this time, not even " privately in contemplation" as the Doctor supposes.

On December 22nd, 1848, the King, the Prime Minister, and the chief officers of State, accompanied by 32,000 soldiers, 52 guns, 300 cavalry, 250 horse artillery, 2,000 camp followers, and 700 ration officers, started for the Terai on a shooting excursion. Tickets were issued to all those who wished to join the party, and by this means objectionable men were excluded. After reaching Bissaulia, they proceeded eastwards along the fringe of the forest in search of game The Maharaja shot eight tigers and two magnificent stags before he had reached Patharghatta. But owing to the spread of malaria in the camp, and to the fact that the Maharaja himself suffered from the prevailing disorder, the sportsmen were discouraged, and decided to break up the camp early in January, by which time the epidemic had claimed 371 victims.

Vile imputations have sometimes been made against Jung Bahadur in relation to this shooting trip, which has been stigmatised as " a preconcerted movement on the part of the Nepalese, with a view to create a diversion in favour of the Sikhs, by obliging the Indian Government to collect a force on the Nepalese frontier, and so preventing their sending up additional troops towards the Panjab." There can be no doubt that the concentration of such a huge armed force in the

Terai, at a time when the British Government in India were engaged in a deadly war with the Sikhs and had lately sustained a severe reverse, was politically most inexpedient, and was liable to be misconstrued, and in point of fact was actually misinterpreted, as is evident from the fact that strong remonstrances were emphatically addressed by Lord Hardinge to the Nepal Government. The occasion was certainly an unfortunate one ; but there can be no question that there was no duplicity, no deception in the motives of the Minister, and Colonel Thoresby, the Resident, is of the same opinion. He always maintained that it was purely a hunting expedition, and that the presence of so large a body of troops was from a desire partly to add to the splendour of the royal cortége, but chiefly because, in the then unsettled state of Nepalese politics and parties, the Minister was afraid to leave them behind for fear of treachery and a counter-revolution against himself, during his absence in the Terai. Colonel Thoresby on the spot was surely better able to judge the actual facts of the case than we can now. The papers in my possession state that his object was to hold sham fights in the jungles of the Terai, and to save the troops from the rigorous winter of the Valley. It is extremely unjust to think that the same man would one day be ready to spill his blood in defence of the British cause, and the next day practise the grossest form of cheating to ruin his friends.

The camp was broken up on the 17th of January 1849, and the Minister reached Thapathali on the morning of the 17th of the same month. Three days later he removed his court to Gokaran, where he spent a few days in hawking and hunting, and then returned to Thapathali, and continued for some time to perform his more peaceful duties of administration.

Thirty Arab horses of excellent breed, which the Minister had ordered from Bombay, arrived on the evening of the 16th February. He was satisfied with the purchase, and himself

tried the animals by riding on them. Of these he gave one each to Ranoddip Singh and Jagat Shamsher. Riding was always his favourite mode of recreation, and he took a deal of interest in horses for other reasons as well, for he knew that much of the efficiency of cavalry soldiers and officers depends on their being well mounted.

About this time a few acres of land belonging to a *mali* (or dealer in flowers) named Sheo Narayan, were needed by himself for the extension of Thapathali garden, and the assessors appraised the value of the plot at Rs. 700. The *mali*, who had seven sons, had erected a number of huts on the plot in requisition, and knowing that it was required for the Minister's own purpose, he took occasion to demand the exorbitant sum of Rs. 1,500, when he was offered the estimated value and told to lease the land with all its appurtenances. When this fact was reported to the Minister, he ordered the payment of the Rs. 1,500 at once. But when the avaricious *mali* saw that the price he had demanded was so readily paid, he made further objections to the sale, saying that the property had been in possession of his family for many generations, and he now demanded double the sum. Any other person, under similar circumstances, would have felt quite indignant at such villainy; but Jung Bahadur consented to pay Rs. 3,000. Such a sum was more than four times the real value of the plot. Jung Bahadur could easily have silenced the wicked *mali*, but he would not tolerate to misuse his authority in this way. Encouraged by this leniency of the Minister, the *mali* refused to accept even Rs. 3,000, and raised his demand to Rs. 5,000, on the ground that though he himself was willing to dispose of the property for the lower sum, his sons would not let him accept anything below Rs. 5,000, and wanted to have, in addition to the cash payment, a house for each of themselves in exchange for their ancestral home. The Revenue Officer, who carried

on the negotiation, could not restrain himself any more at this shamefaced exaction of the *mali*, and threatened him with beating, which the *mali* retorted by declaring that he was as much master of his own private affairs as Jung Bahadur himself was of the public. The officer answered him with a slap on his face, and reported the matter to the Minister, who sent for the man, and quietly explained to him that the repeated breaches of agreement he had deliberately made were punishable by law, which could compel him to sell for a reasonable amount, which would be the sum originally estimated; but that as this was a private transaction, he would have the Rs. 5,000 he had demanded. The *mali* then relented, the sale was completed, and the plot of land converted into a garden.

This anecdote illustrates a point in the character of Jung Bahadur that is so extremely rare among Oriental potentates, who seldom know where to draw the line between official relation and private dealing, and invariably bring the authority of office or rank to serve petty private ends. The intoxication of power works so mightily upon Eastern brains that they are rarely ever sober, and they carry into their private concerns the same air of repellent hauteur, the same tone of imperious commandeering, the same disposition to rush to punitive measures as characterize their official conduct. They never speak to people of low rank but at the point of the lash, or the tip of the shoe, or at best with a deadly curse; they seldom transact business without concluding a lucky bargain, and every one knows that the Eastern official gets his things cheaper than any other class of human beings. Such things are matters of every day occurrence in India, where I have now resided for twenty years; such things were quite as common in my own country twenty years ago; and I believe it is equally so everywhere else in the East, and hence no one takes such conduct as anything unusual or tyrannical or

immoral. Under these circumstances we must consider this trait of Jung Bahadur's character as nothing short of a virtue, in the possession of which he showed how immeasurably superior he was to all his bureaucratic brethren in the East, and how above he rose to the standard of morality attained in his time.

Another anecdote pertaining to this same period has been preserved. On March 12th, 1849, the Minister, accompanied by all his brothers and cousins, went out to Gokaraneshwar for shooting snipe. During his return home, the sun was high, and it was very hot. Feeling thirsty, he dismounted, and sought a drink of water at a miserable hut on the wayside. After quenching his thirst he asked the poor woman, who had given him the water all about her circumstances, and how she earned her livelihood. He learned that the husband of the woman had for some time been a private in the Nepal Army, and had long since been thrown out of employment; that she had four daughters, two being of marriageable age, and two sons, aged 14 and 16,—altogether a large family, maintaining themselves with extreme difficulty. The Minister assured the good woman of his protection, and bade her not to fear, for he said he would make some provision for her family. So saying he ordered one of his personal attendants to fetch Rs. 4,000, and when the amount was brought, he placed it before the wondering woman, saying, "Here is something for the marriage of your boys and girls, for a few jewels for your personal decoration, and for a house for you to live in." The woman, greatly amazed as to who this unknown benefactor might be, threw herself in transports of gratitude at his feet; but he checked her impulse, declaring that a woman should not touch any feet but her husband's. Before leaving the hut he ordered that her two sons should be enlisted in the army as privates. Not content with so much, he sent a Subedar from Pashupati with another sum

of Rs. 1,000 to the kind-hearted woman, to have a house built therewith. Such instances of princely charity are rare enough among mankind, even among those who are literally princes; but they were never more common than in Jung Bahadur's life. Indeed, it may be laid down as the barest fact that acts of generosity were more frequent in his life than acts of government, though it may look like a paradox to say so. The poor and the helpless were always his first objects of concern, and never did he travel, at home or abroad, without seeking means of relieving the destitution of the poor. We remember that his father had spent his whole fortune in the service of the poor, and was never tired of assisting them ; and Jung Bahadur had worthily inherited this distinguished virtue from his noble father. We shall have occasion to record his deeds of charity as we go on.

Very soon after this memorable deed, another circumstance brought about the display of another of his noble qualities—his active encouragement of works of public utility, which was in a way only a corollary of his boundless charity. In April 1849 a bridal party, numbering about 22 men, were set upon, plundered and slaughtered, by a gang of robbers, while passing by the narrow circuitous path that runs by the Kosi river. The Bhotias of the neighbourhood had long carried on their profession of highwaymanship in this narrow defile, the darkness and isolation of which rendered it such a fitting field for their depredations. The place was for many years notorious as a haunt of marauders, and life and property was never safe in that locality. Jung Bahadur sanctioned three lakhs of rupees for broadening the two paths leading from Kathmandu to Mechi and Doti, established police outposts all along both of them, and rid the place of its horror in very little time.

Another matter which occupied Jung Bahadur's best attention was inoculation against small-pox. In the East this

dreadful scourge is a periodical visitant, and in India and Nepal it is regarded as a manifestation of the divine wrath (which people out of fear call mercy), which has to be appeased by certain modes of worship, which superstition has sanctioned as customary on such occasions. Naturally, therefore, there should be strong opposition to the adoption of any measures calculated to mitigate the horrors of this pestilence among the unthinking multitude; and in Nepal this hostility to all innovations is especially strong, since mountaineers are essentially a conservative race everywhere, owing to the fact that their isolation renders impossible that communication between one nation and another which is the healthiest mode of promoting civilization and culture. Jung Bahadur successfully tided over the opposition, and enforced the native form of inoculation throughout the country, even into the remote mountain recesses, punishing all neglect in this matter with a heavy fine.

In the spring of 1849, Maharani Chand Kunwar, the Queen of King Ranjit Singh of the Punjab, who, since the conclusion of the Second Sikh War, had been confined by the British Government in the fort of Chunar, succeeded in making her escape by cleverly substituting a female slave in her stead. Travelling in the disguise of a female recluse, sometimes in a boat, sometimes in a hired dooly, or on a hired pony, she made her way, without check or suspicion, through the country, until she reached *Bhichhakhori* in Nepal on the 21st of April 1849. Once in the fortress of Nepal, she knew that she was safe from any hostile pursuit at least. She was accompanied by no royal retinue, no army of attendants, and passed herself off everywhere as a female hermit travelling to join her hermit husband in Nepal. Neither her escape nor her arrival in Nepal was known to the British Government, until official intimation was sent from Nepal. Before penetrating the interior, she applied to the Nepal Durbar

for hospitable reception, stating who she was, what she was about, and what she wished. She was in bad health, partly from the sufferings of her imprisonment, partly from the fatigue of the journey. On receipt of this appeal, the Nepal Government were greatly embarrassed, as they were bound in honour to give shelter to a helpless wanderer, and at the same time not to afford succour to one whom the friendly British Government had retained as a political prisoner. Considerations of the duty of hospitality, which in the East over-ride every other consideration, being regarded as a religious duty, solved the difficult problem, and Jung Bahadur sent, in reply, a palanquin, a number of elephants, and a good many suits of clothes, together with a letter worded as follows :—

"MADAM,—I have received your letter, and am very sorry to hear of your misfortunes. Henceforth you need not fear anything : I shall arrange that you pass the remainder of your days in comfort in my country. I send two of my physicians for your treatment. The season is unhealthy, and so I advise you to avail yourself of the elephant *dâk* and make haste to be here."

The ex-Queen of Lahore arrived in Kathmandu on the 29th of April 1849. Jung Bahadur gave her a warm welcome, and a reception befitting her late royal rank. After an interview, which was necessarily very short owing to her ill-health, Jung Bahadur allotted for her certain apartments of the royal palace itself. The next day he had another interview, at which she narrated all her past history, which was a most touching tale to hear. The British Resident, on receiving notice of all this, advised Jung Bahadur to surrender her to the Government of India, as her presence in Nepal might embitter the friendly relations that existed between the two Governments ; but Jung Bahadur promptly replied that he could not incur the odium of such a flagrant breach of hospitality, which

among the Hindus was not only a social offence, but also a heinous sin. He, however, assured that official that she would be constantly under watch, and that special provision would be made to prevent her hatching any secret intrigues for escape or revenge, but that the Nepal Government refused to be responsible in case she made her escape, in the event of which he promised to send immediate information to the British Government.

Everything was done to minister to the comforts of the distinguished guest who had taken shelter with Jung Bahadur, who granted her a monthly allowance of Rs. 2,500 and a lump sum of Rs. 30,000 for building herself a separate house on the right bank of the Baghmati, but within the precincts of Thapathali palace. This palace was built in the Panjabi style of architecture, and was popularly known as the Charburja House.

It may here be stated that when, a few years later, the Maharani was about to leave Nepal, she made a gift of this house to a Brahman, from whom Jung Bahadur purchased it again, since it was within the grounds of his own residence. The same building was afterwards converted into an artillery office.

We have not yet come to the end of Guru Prasad's conspiracies. With an obstinacy truly diabolic, he pursued his scheme of murdering Jung Bahadur, and was not in the least deterred even by repeated failures, which, instead of baffling, seemed to harden his contumacy more and more. In May 1849 he was the author of another plot, according to which Jung Bahadur was to be poisoned by one of his maid-servants, who was to give him arsenic dissolved in his drinking water. This maid-servant, who was once a slave in a Chautaria household, was easily gained over by Guru Prasad's agents, who were always busy in search of likely instruments. Happily, the plot was revealed to Jung Bahadur by another maid-servant, who was either herself an accomplice, or had

somehow picked up the knowledge of its existence. Little had to be done to put down this conspiracy, which was luckily the last of its kind; for a few months later, Guru Prasad, feeling his resources quite exhausted, sent to Jung Bahadur for pardon and for the means of subsistence, and Jung Bahadur not only granted him pardon, but also made him a Colonel in the army, and restored to him all the property that had been confiscated. Thus did Jung Bahadur requite an inveterate foe, who had so often sought his life! After serving for a year, Guru Prasad purchased a farm in Barewa, in the Nepal Terai, and after resigning his commission, settled as a peaceful cultivator. His son, Himmat Bahadur Shah, was then appointed to fill his father's place in the army.

Thus did the youthful Premier make his own proud position secure by legislative measures of prudence, by cementing the friendship of friends, and appeasing the animosity of enemies, by acts of justice, generosity, and princely magnanimity, of which so many instances have been recorded. His legislative measures, more than anything else, showed how high he soared above his contemporaries in breadth of mind, in largeness of heart, and in depth of foresight. At this period, witchcraft was one of the most prevalent evils in the country, where, among the low classes and a few of the respectable people as well, it was as firmly believed in, as among the same section in England in the 17th and 18th centuries. The parallel is extremely instructive. Addison has described to us how, in his time, every seemingly unaccountable evil, from the escape of a hunter's hare to the visitation of a most dreadful pestilence, was attributed to the influence of witches, who were supposed to be in close communication with the devil; how every village in England had its witch, who was held responsible for every conceivable calamity; how the old women, who were given out to be witches, actually believed themselves to be in secret communion

with some malignant spirit; and how such an absurd belief was a pernicious source of cruelty and torture, in that it "cut off charity from the greatest objects of compassion, and inspired people with a malevolence towards those poor decrepit parts of our species, in whom human nature was defaced by infirmity and dotage." We have here an exact picture of the state of popular belief in Nepal during the early years of Jung Bahadur's premiership. The practice of witchcraft, as a regular profession, was confined to the Butia tribe of the *Dhamies*, who lived by wickedly imposing upon the ignorant, superstitious multitude, among whom they sometimes singled out women, who were represented as witches and were then abandoned by all their friends and relations. Like Addison, Jung Bahadur was "secretly concerned to see human nature in so much wretchedness and disgrace," and he made the practice of witchcraft an offence punishable by law; and the result has been most beneficial, for the evil has almost died out of the country.

Reforms such as these have made the period of Jung Bahadur's ministry the brightest epoch in the dreary annals of Nepal. But these were merely an earnest of better things that followed after his return from England.

CHAPTER VI.

VISIT TO EUROPE.

CHANGES of whatever nature always involve difficulties; radical changes involve considerable ones; but such changes, when intended in the social and political institutions of a country, are beset with difficulties almost insurmountable; and in the East the insurmountable becomes hopelessly so. The Eastern people are peculiarly prone to enthusiastic veneration of the past, and would much rather perpetuate an old evil than consent to adopt a new good; the Eastern mind flows sluggishly through deep-dug, slimy grooves, which no engineering of reform can divert into fresher channels, even though in some places the current is totally obstructed or the waters stinkingly stagnant. We are essentially a conservative people, extremely jealous of our old institutions, and suspicious of innovations, the more especially if the new-fangled ways have a foreign source.

> "Ah! East is East and West is West,
> And ne'er the twain shall meet,"

so sang one of the popular prophets of our own time, having India especially in mind, and unconscious of the wide generalizations that could be built upon this slender truism. Yet the whole history of Nepal in Jung Bahadur's time shows that the East, though not completely amalgamated, was at least so closely associated with the West that it is wonderful to reflect how one, who had been so thoroughly Eastern by birth, breeding, and views, could so readily assimilate the culture of the West as to think of leaping over the most dreadful barrier of caste to make a voyage to England with a view to studying its modes of life and government. And when we remember how even to this day the prejudices of the people

against foreign travel are quite as deep-seated as in his time 56 years ago, our amazement knows no bounds. This wonderful feat did my father actually perform, though it is a great pity that his noble example has not been followed by any other Nepalese to this day.

It has sometimes been said that Jung Bahadur had this visit to England long in mind, before he gave out his intention to the public; but I do not think this is true. For much as he might have wished to see England many years before he actually did it, it was impossible to admit the thought of it at a time when his position in the State had not become sufficiently firm to hazard an absence that might have involved the gravest consequences in that shaky condition of Nepalese politics. It was, at the same time, not the result of a sudden impulse. The most reasonable supposition is that, as he directed his eyes more and more to the work of administration, more and more evils thrust themselves upon his notice, and he was more and more convinced of the need of reform in every department. Now, reforms do not usually spring forth like Pallas from a reformer's head: they are the result of observation and comparison, for which purposes he was naturally attracted towards that country which had so firmly planted its dominion in the neighbouring plains of India, which had, on one occasion, inflicted a crushing defeat on the Nepalese themselves, and which, from what he had seen and heard of in India, appeared to him to be one of the most progressive countries he could think of. The only other countries he could go to—I may say he had heard of—were Tibet and China; but these were not worth a moment's thought, for obvious reasons. Towards England, therefore, he bent his brows in wistful longing to see that strange country, and to study its various social and political organisms. What manner of men were they who held undisputed sway over the vast lands that adjoined the southern boundary of his own

country? What was the secret of their military organization, the principles of their home and foreign policies, their revenue administration, their legislative measures? What were the manifold sources of their country's income, and what proportion of it was covered by taxation? What rights did Government possess over the land, and what relation existed between public and private rights in land? What were the privileges of their King and Minister, and what functions were assigned to their Parliament? What was the condition of the masses of the population? Were the accounts of England and its people one found in newspapers as accurate and reliable as those that bore the testimony of truth from eye-witnesses? Would it not strengthen the ties of friendship that subsisted between the two countries, if he visited England? Would not such a voyage afford opportunities of studying the manners, customs and laws that prevailed in other European countries as well? Such were some of the thoughts which filled the breast of the young Minister, when he gazed out into the distant sky, with strange yearnings for some personal knowledge of that strange country. By the autumn of 1849, it was finally arranged that a mission, under the presidency of Jung Bahadur, should visit England for the purpose of conveying the King of Nepal's respects and assurances of friendship to the Queen of England. Detailed arrangements were made for the efficient discharge of the duties of administration, care being taken that no office of importance went beyond the limits of his family circle, so that no difficulties might arise as to their resumption, on his coming back from England. Accordingly, his second brother General Bam Bahadur Rana was appointed to officiate as Prime Minister, Badri Narsingh to act as Commander-in-chief, Krishna Bahadur to hold charge of the Civil Department, Ranoddip Singh to take up the government of the Western and Eastern provinces; and Jey Bahadur, his cousin, to work as Inspector-General of

Land Revenue. Other cousins were similarly placed at the head of the other important departments.

On the 15th of January 1850, Jung Bahadur's mission left Kathmandu *en route* for England. Besides Jung Bahadur, the party consisted of—

Colonel Jagat Shamsher Rana.
Colonel Dhir Shamsher Rana.
Captain Ran Mehar Adhikari.
Kazi Karbar Khattri.
Kazi Hemdal Thappa.
Kazi Dilli Singh Bashnait.
Lieutenant Lal Singh Khattri.
Lieutenant Karbar Khattri.
Lieutenant Bhimsen Rana.
Subha Siddhiman.
Subha Sum Narsingh.
Subedar Dalmardan Thappa.
Baidya Chakrapani.
Artist Bhajuman.
Four cooks.
Twelve domestic servants and their ten assistants.

The first halt was made at Patharghatta, where the Minister spent a fortnight in hunting, and captured or shot one elephant, six tigers, two crocodiles, and four wild boar. In a few days they were in Bengal, where they reached Dacca on the 11th of February. Without tarrying longer than was needed for mere rest, they proceeded straight to Patna, which they reached a week later, and where they lodged in the Nepalese fort (factory) where Nepalese cardamum is sold to merchants of India under the authority of the Nepalese Government. On the 22nd they were at Bankipore, where they were very cordially received by all the British officers, both civil and military, and where they put up in a house opposite to the *Golghar* (or the great granary). A

salute of nineteen guns was fired, and a review of the British troops in garrison was held in honour of the distinguished visitor, to whom the representatives of the British Government in that station expressed their great pleasure at seeing the scion of a noble Eastern family proceeding on a visit to England for the first time, and their hope that the visit would strengthen the bonds of amity between Nepal and India. They also expressed their willingness to give him any assistance he might need during the voyage. The Government placed one of their best steamers at his disposal, and the party reached Calcutta in another eleven days. From Bankipore to Calcutta in eleven days—a journey which the Punjab mail now does in so many hours !

The arrival in Calcutta was public, and the welcome he received from the city right royal. When the Minister stepped out of the steamer and set foot on the landing-place at Chandpalghat, a salute was fired from the walls of Fort William, a regiment of British troops under a Colonel had been drawn up at the entrance to the wharf, and a military band struck up a note of welcome. On landing, he was received by the British officers sent there for the purpose, with great ceremony, and they spoke of their feelings in the following words :—

"It is greatly to the credit of Your Excellency's wisdom that you have determined to pay a visit to Europe, which no native prince has yet done. This voyage will amply repay your trouble, for it will afford you opportunities of observing the manners and customs, the political, social and industrial organizations of the great nations of the West. We assure Your Excellency a cordial reception in England and the heartiest welcome from Her Majesty the Queen, who will be delighted to see for the first time the type of a brave Nepalese prince in the person of Your Excellency. New scenes of life and landscape will meet your eyes wherever you pass through ; and above all, the ties of friendship between the two countries of Nepal and England will be stronger than they have hitherto been."

The Minister then drove to his residence escorted by the guard of honour from among whom some were placed on sentinel duty at the gateway.

On Monday, the 11th of March, there was a grand *Durbar* at the Government House to accord a State reception to the Minister. Lord Dalhousie, surrounded by all the highest officers of Government, received him at the entrance of the Marble Hall, and conducted him to his seat. After the customary exchange of civilities and presents, the Viceroy enquired whether there was any British officer whom the Minister would like to take with himself to England; and Jung Bahadur requested that Captain Cavenagh, who was in charge of some of the arrangements in connection with the reception, might be so deputed. Lord Dalhousie gladly gave his consent, and from that day Captain Cavenagh was in attendance on my father until his return to Nepal.

The next day Jung Bahadur proceeded on a flying visit to the famons temple of Jagannath in Puri (district Orissa). All the arrangements about his journey were made by the Government of India, who furnished him with every article that would make the trip pleasant and comfortable. After performing the usual acts of worship at the temple, he dedicated Rs. 5,000 to the service of the god, the sum being invested in Government promissory notes, from the interest of which various acts of charity were to be maintained. On the 18th he was back to Calcutta, and the next day attended a ball given by the British residents of Calcutta to one of the regiments in garrison in the town. The following day Dr. Hooker presented a copy of his book upon the flora of the Himalayan tracts to Jung Bahadur, who was very pleased to accept it.

On April 5th, there was a State ball at Government House in honour of the Nepalese Minister, who was highly gratified with what he saw, and expressed his thanks to Lord Dalhousie in warm language, which the Governor-General acknowledged by stating that it gave him much pleasure to entertain him, but that he himself could claim no credit for

it all, since he only acted up to the wishes of his Sovereign in England. On taking his departure, he was conducted to his carriage by Sir Henry Elliot, whom he requested to inform him of the names of the several English nobles on whom it might be proper for him to call, and Sir Henry was much pleased to give him the required information.

During his short stay in Calcutta, the Minister visited all the important buildings and other objects of interest in the great metropolis, including the Fort, the Mint, the Arsenal, the Hospital, the Military Orphan Press, the Gun-cap Manufactory at Dum Dum, the Gun Foundry, and a few others which then made up the Calcutta of the early fifties.

On the morning of the 7th April, the Minister and his suite stepped on board the P. & O. steamer *Haddington* amidst another salute. This steamer, which was chartered for £5,000 was 300 ft. long, 75 ft. broad, and 10 ft. high from the level of the sea, and could accommodate 1,200 passengers on board. She was armed with four guns not merely for purposes of display or ornament, but for regular use at times, for cases of piracy were sometimes even then not unheard of, and privateering seamen had sometimes to be encountered with artillery. When the ship steamed out of the harbour, the eight hundred men of the Rifle Regiment, who had escorted the Minister from Nepal, burst into tears,—poor, ignorant men, to whose imagination a sea voyage was so full of horrors as to be equivalent to death! In India, even at the present day, when steam traction has so greatly minimized the dangers of travelling, the belief that a long journey always terminates fatally, is widely prevalent among the ignorant multitude, who shed profuse tears whenever they have to take leave of some relative going out to some distant part—tears caused not so much by the pain of the parting, as by the pain begotten of the thought of their never returning to their midst. But a few years ago, whenever any Nepalese

left home for a pilgrimage, say to Jagannath, their people wept long and loud over the departure, in the belief that they would see no more of them, although most of them came back quite safe and well.

My father has left a sort of diary of his visit to Europe, and it is on this diary that the present account is principally based. I have only changed the diary form into narrative style, and otherwise left the original wholly intact. It is interesting to note in this journal how intensely Asiatic it is in tone, how simple in sentiment, how plain in delineation, and in so far it is essentially different from the journal of a tour made by a European, to whom objects of another kind are more interesting. In the very beginning of the narrative, we find Jung Bahadur thinking it worth his while to record the rate of speed at which his ship sailed, the sight of whales and other kinds of marine animals during the voyage, and things of a like nature, which a modern European tourist thinks too puerile to note down. We miss, however, all mention of the feelings with which the isolated mountaineer gazed upon "the sea, the sea, the open sea," for the first time in his life; but we nevertheless feel quite sure that the sight was most impressive, and must have been accompanied by an elevation of the mind, a buoyancy of the spirits, a feeling of enchantment, which is inseparable from the first sight of a grand natural object such as the sea. We learn, however, that the party had to experience some rough weather, shortly after setting sail, when the waves of the sea "rose high like mountains, and people sleeping on bedsteads were in danger of being rolled down." We have it also clearly noted that every one felt sea-sick, except the Minister and Ran Mehar, and the mention of the sea-sickness is probably the one point of resemblance between this Nepalese diary and the journal of a tour made by a European at the present day. We learn also that the Minister's favourite amusement during the voyage was to throw

bottles into the sea, or to hang them at the masthead, and make them a mark for his shots.

Life in the steamer was arranged in a thoroughly orthodox Hindu style—like what was done in the case of the Maharaja of Jeypur's Coronation visit to England in 1903. The Europeans wondered at the Minister's seclusion during mealtime, and the scrupulous care he always showed in keeping himself and his things aloof from the touch of any non-Hindu. So rigid was he in the observance of the customs of his country, and the principles of his caste, that he did not even allow his cows to be milked by others than his own countrymen. He never tasted anything but fruits while on board the steamer, and even then, not before placing a thick screen in front of him, to save himself from being stared at. This is a unique feature of the Hindu character, for while Europeans feel no delicacy in taking meals in public, Hindus, especially of the higher grades, are utterly unable to enjoy a *table dé hote* dinner, and always take their meals in privacy. The prohibition of interdining by Hindu society is probably accountable for this otherwise inexplicable phenomenon of Hindu life, which appears so peculiarly pagan to the cultured races of the West. It was only in places which the steamer touched, that the Minister could take any solid food, which was both cooked and taken on shore, and not on board the steamer, where the common deck implied abominable contact with objectionable people. This is another characteristic trait of the Hindu character, which is unintelligible to Europeans, to whom our universal "chowka system" is a constant puzzle.

One day, not long after the commencement of the voyage, an English gentleman asked Kazi Karbar, through an interpreter, what the public duties of the Nepalese Minister were, and was exceedingly astonished to hear that he had to manage the Foreign, the Military, and the Civil Depart-

ments, and that in all matters of State his word was law. The Englishman had evidently no knowledge of the wide limits of Oriental despotism, the boundless authority of an Oriental despot, and must have thought Jung Bahadur a man of extraordinary powers to be able to do so many things at once.

A six days' voyage took the party to Madras, where another halt was made. The native name of Madras is Chinapattan, and it is by this Hindu name, and not by its foreign name, that it is mentioned in the diary. A salute of 19 guns was fired from Fort St. George, when the party landed in Madras, where the Minister noticed signs of busier mercantile activity than in the metropolitan town. Here they replenished their supply of provisions and fresh water; here they were received by the Governor, who came out in a carriage to meet the Minister and conveyed him to the pavilion which had been pitched for his residence. In the evening he visited the places of interest, and the next day embarked for Ceylon, where he was warmly received by the Governor and his staff, who escorted him to his residence, and showed him all the remarkable objects he passed by. In the afternoon, he attended a review of the local troops that was held in his honour, and then took leave of his courteous host. The extensive jungles of Ceylon impressed his hunter's mind so deeply that he could note nothing else about that island, although it ought to have interested him on other grounds as well, for the place is intimately associated with the story of the great Hindu Epic, the *Ramayana*, as being the kingdom of the *Rakshases* whom Rama, the king of Ajodhya, overpowered in a fierce war waged for the rescue of his queen Sita. The Minister also seems to have taken interest in the *bazaars* of that country, where spices, precious stones, and pearls are displayed for sale. The pleasant tropical climate of Ceylon could not have failed to impress the mountaineer of an intensely cold region, and we find it mentioned that the mornings are cold,

the noons hot, the evenings rainy, windy, and sometimes brightened with flashes of lightning. The frequent harvests, the perennial agricultural operations, which are a feature of Ceylon, struck the inhabitant of a rocky, frigid country, where the scanty soil is covered over with snow during the winter months, and a single harvest is all that can be raised in the year. The present inhabitants of the island, known as the *Singalese*, are not the race that originally occupied it, of whom we find mention in the *Ramayana*, but conquerors from the Deccan, who crossed over into Ceylon, and drove out or destroyed the aborigines so completely that not a trace of Valmiki's dark-skinned demons is found at the present day.

From Ceylon to Aden in eight days. A British General and a Colonel came out in a launch to receive the Minister, when his ship was sighted off the coast of Aden, which welcomed him by a salute of 19 guns, as soon as he stepped on land. The two British officers were very hospitable in their entertainment, and took him round the city and showed him all the noteworthy objects of the place. The contour is rocky, and the general aspect of the place so barren and desolate, that not a vestige of verdure is anywhere in sight. In former times Aden was a nest of pirates, who fell upon British ships as they passed by, and made the Indian Ocean extremely perilous for navigation, so that the acquisition of the harbour by the English has done them incalculable good, and placed in their hands the key to the Indian Ocean. The place was then guarded by four regiments of British troops, and defended by a fort, which was then in course of construction.

In eight days the party sailed to Suez, where they had to abandon their ship, and take to a land route, for the Suez Canal was not even commenced till ten years later ; and the harbour of Suez was connected with the Mediterranean by a strait sixty miles long. Captain Ligardet was the British officer put in charge of receiving the Nepalese mission, and

his arrangements were excellent. On stepping out of the ship, the party took some refreshments, and were then seated in the carriages that had been provided for their use by the courtesy of Captain Ligardet—a State coach drawn by eight horses being especially provided for the Minister—and they began their dreary journey across the lonely desert. Not a human being, not a sign of life, was to be seen anywhere, but everywhere the same sand, the same glare, the same heat that makes African life so terrible to people of the temperate zone. After a most tedious journey they reached Cairo, the chief town of Egypt, where they took some much-needed rest. Cairo was an interesting city for its new visitors, who noticed a large percentage of blind people among the population, who are naturally much apt to lose their eye-sight in the dust, the blaze, the sand, the heat—powerful engines as they everywhere are for the destruction of the human sight. Before reaching Cairo, however, the party were deceived by that common illusion in desert tracts—a mirage, which they first took to be a lake, quite close to them, but which receded further and further, as they seemed to approach it nearer and nearer.

From Cairo they proceeded to Alexandria, sailing in the steamer *Feroza* by the river Nile. Alexandria, famous since the very dawn of history, was then the seat of the Egyptian Pasha Abbas, of the dynasty of the famous Mohamet Ali, who received Jung Bahadur most cordially, in a grand Durbar, at which all the members of the Nepalese mission were presented to the Pasha, who in turn introduced his own chief officials to the Minister. Jung Bahadur had then a long talk with the Pasha about the manners and customs, the social and political institutions of their countries, after which the host presented a pair of Arab horses of the choicest breed to his eminent guest, who in his turn presented to the Egyptian governor one dozen pots of musk, and a *khukri*, o

Nepalese dagger, with an exquisitely studded hilt. The two friends also exchanged their portraits, and the Durbar was then closed, both carrying away with them the most pleasant recollections of their acquaintance. After a few hours the Pasha sent what is called a *ziafat*, or a princely present of articles of food, consisting of flowers, fruits and vegetables, that were carried to the Minister's lodgings at *Hotel d'Europe*, on the heads of several hundred slaves. The next day, having visited the Park, the Library, Pompeii's Pillar, Cleopatra's Needle, and other principal sights of the city, they embarked on board the *Ripon* for Malta. Here the Minister was shocked to discover that cows had been slaughtered on board his ship, and he instantly called Captain Cavenagh, and spoke to him that if he could see no way of putting a stop to this most objectionable practice during the remainder of the voyage, he would immediately quit that ship and engage another. Captain Cavenagh could however succeed in putting a check to this outrage upon Hindu feeling, and there was no friction since then. They reached the coast of Malta in a week, but did not land, and contented themselves merely with enjoying the fine view of the picturesque island from the deck. The salutes were nevertheless duly fired, and in another six days the ship steamed into the Straits of Gibraltar. They had now reached Europe, and were sailing fast to England, till they cast anchor in Southampton harbour on the 25th of May 1850. The State officers sent to receive him went on board to accord him a hearty welcome on behalf of the Government. The Minister then took up his lodgings in rooms belonging to the P. and O. Steam Navigation Company. The custom house officials, who had first received orders to let the Minister's baggages pass unopened, were now ordered by the authorities to insist on the opening of the packages, with a view to levying duty. This the Minister refused point blank, on the ground of religious scruples.

and personal indignity, and suspecting that the affair was a preconcerted measure, he ordered a Nepalese guard of six men to watch over the luggage, with drawn swords, and declared that if any part of it was touched he would leave for France by the next steamer. The Custom House officials reported the difficulty to their superior officers, and after some interchange of telegraphic messages, the whole luggage was allowed to pass unopened. The next day, two of the party were sent in advance to London, to see what arrangements had there been made for his residence, and they returned with the report that the splendid guest-house, known as Richmond Terrace, had been allotted for housing the guests of the country Satisfied with the arrangements that were reported to have been made for his accommodation, Jung Bahadur and party left for London, where they soon arrived and took their lodgings at Richmond Terrace The Minister was much pleased to see the house, for it is a magnificent building just on the bank of the Thames, in the heart of the city, with a garden to the north, commanding a splendid river view, with the public road to the south, and with an extensive lawn to the west. The house was lighted with gas, and the walls of the apartments decorated with beautiful paintings; the rooms were all well furnished with costly furniture and chandeliers. and the floors covered with the softest Brussels carpets.

Jung Bahadur could not be immediately received at court, on account of Her Majesty the Queen's *accouchement*, for a little more than three weeks ago, Prince Arthur (Duke of Connaught) was born. The party spent the interval in sight-seeing, and were much struck by the busy traffic of the imperial city. On the afternoon of the 27th, the Chairman and Deputy Chairman of the East India Company called on His Excellency, and requested him to visit the India Office on the 30th between 1 and 3 P.M., and to name the day on which he might find it convenient to attend a dinner that

was to be given in his honour at the London Tavern. He was much gratified by the compliments, named his day, and promised to be simply present on the occasion. The same evening Jung Bahadur, with two of his brothers, and Hemdal, Siddhiman, and Mr. Macleod witnessed a performance at the St. James' Theatre, and returned late at night.

Invitations now began to pour in from all quarters, and the flower of London society seemed eager to seek his company at various kinds of entertainments that were arranged for his amusement, and it gradually became a problem to the Minister as to how he could keep so many engagements.

On the 29th he attended the Epsom Races, where he received flattering receptions from all, and where he got the opportunity of being introduced to the fashionable part of London in one place. A certain gentleman, who sat near him, drew him into conversation about the topic of the moment, and asked him which of the horses he thought was most likely to win, and Jung Bahadur, who it seems had already marked his favourite, pointed out to one, named 'Valtigent," who, as chance would have it, soon came in first; and all were surprised at the accuracy of his judgment. As he was leaving the race-course, a celebrated baloonist presented himself before Jung Bahadur, and invited him to see his aeronautic feat, which he was to perform shortly at a certain place.

On the 30th, the promised visit to the India Office was paid. At the entrance, he was received by the Chairman, who conducted him upstairs to a magnificent hall, where a seat of honour had been prepared for him. The Chairman of the Board of Directors then read out an address of welcome, and proposed a toast to the health of His Excellency the Prime Minister of Nepal, which was drunk with great enthusiasm. The party were then led into an adjoining room, where a variety of fruits had been served out for them.

After the banquet, Jung Bahadur spoke a few suitable words thanking the Chairman and the other members of the Court of Directors for their hospitality, and then took leave and drove to his residence. In the evening he attended an opera, and as he took his seat in the box specially reserved for him and his followers, he was greeted by the whole audience with deafening shouts of applause.

The exposure of the previous night at the opera house caused him a slight indisposition the next day, so that he did not stir out; but his brothers went out with Captain Cavenagh to hear oratories at Exeter Hall, whence they drove to the house of a lady of rank, where they made the acquaintance of two British Generals and Lord Combermere, who asked them to inform him on what day and at what hour he might call at Richmond Terrace, as he was very anxious to wait upon the Nepalese Minister. When their hostess insisted on their taking some refreshments, Jagat Shamsher gallantly replied that they were "satisfied with feasting their eyes"—a courtly Oriental phrase intended as a compliment to the lady's beauty of person, but which came as a queer surprise to the lady herself, ignorant as she was of Eastern etiquette. Captain Cavenagh, who noticed her perplexity, stepped forward, and explained to her ladyship that, being Hindus, they could not take any food touched by a Christian, upon which the lady entertained them with music, and after a little more chat they took leave of their kind hostess.

On the morning of the 1st of June, Jung Bahadur visited several stables, and at one of them bought three fine draught-horses, and gave orders to procure him a fourth. After this he drove to a place called "Long Acre" to purchase a carriage, but not finding one to his liking, he sent Dhir Shamsher to another factory where the required sort of vehicle was obtained without further difficulty. In the evening he called on Lady Palmerston, by whom he was

introduced to the great Duke of Wellington, Mr. Lawrence, the Ambassador from the United States, and several ladies of distinction. The Duke expressed his real pleasure at making this acquaintance, and said that though he had made many friends in India, he had not yet had the opportunity of knowing such a sage counsellor, such a tried warrior, such a noble prince, as the distinguished visitor from Nepal, and he expressed his hope that under his able administration much good was in store for his country.

The next day Jung Bahadur had an interview with Lord Gough, who, after putting him a series of questions relating to the military system of Nepal, asked him the literal meaning of the name *Jung Bahadur*, and on being told that it meant 'the brave in war,' Lord Gough was pleased to observe that the name was perfectly in accordance with His Excellency's martial valour, and my father returned the compliment by saying that his name signified warlike qualities by the mere trick of language, but that the name of Lord Gough had in very deed become synonymous with the conqueror of the Panjab. The retort was much appreciated by all, and indeed my father possessed and manifested in an eminent degree that gift of conversation which makes one's company so enjoyable. An accomplished courtier, deep-versed in Oriental courtesy, he had the power to fascinate his hearers with graceful language, even though conveyed to them through the distorting medium of an interpreter.

The next day Jung Bahadur visited a horse-dealer in Piccadilly, where one of the horses attracted his fancy; he asked the price, and was told that he could have it for 300 guineas. The dealer was asked to take out the horse, for the Minister wanted to try if it could jump well, which its owner said it could not, for it was only a park horse, and had never been otherwise trained. Still the Minister insisted on getting it out to make an attempt to leap over a sword that

Dhir Shamsher held some feet above the ground, assuring the merchant that if the horse injured its legs he would pay the price demanded. So saying, he mounted the animal, and with the greatest ease could make it leap over the naked sword, to the great amazement of all. The stable-keeper, discovering that his horse was capable of so much more than what he thought, now raised the price to 400 guineas. But the Minister, proudly indifferent to such trifles, turned to Mr. Macleod, his Secretary, and told him to explain to the dealer that if he was willing to sell it for 200 guineas he would pay that sum, but if he failed to make up his mind before the purchaser moved fifty paces onward, the offer would be reduced to 150 guineas, and in case the Minister reached his carriage before the sale could be effected, the offer would still further be reduced to 100 guineas—a story somewhat akin, in an inverted form, to the story of the sybilline books offered for sale to Numa Pompilius. And he walked off towards his carriage, followed by the dealer higgling for the price, but unable to conciliate his offended customer, who now sprang into his carriage, and gave orders to drive him home, when the non-plussed dealer thought it a good bargain to accept even 100 guineas. The horse was accordingly taken, but the Minister gave the poor man 25 guineas in excess of the stipulated price, as something to solace himself with in his discomfiture.

The following evening Jung Bahadur, followed by his suite, visited Angelo's fencing rooms, where he witnessed some sport, and on letting it appear that some of his Nepalese followers were highly proficient in wrestling, was induced to accept a challenge from a renowned wrestler, who boasted a great deal of the stupendous successes he had achieved. The Minister signed to Dhir Shamsher to engage this boaster in a combat, and in a few minutes the English wrestler was thrown down flat on the ground, gasping for breath. Jung

Bahadur took pity on him, and gave him a handful of gold as a reward.

On the 5th of June, he was invited by the Marquis of Londonderry to attend a review of the 2nd Life Guards. In the afternoon of the same day, he received a visit from Lord Hardinge, who was Governor-General of India when the Sikh War broke out, with whom he had some official correspondence, and to whom he was now very happy to be known. Lord Hardinge, himself a soldier of renown, was also very happy to make the acquaintance of one whom he had long known as a distinguished warrior; and the topic of conversation was naturally of a military nature, chiefly concerning the system of conscription, and the mode of casting cannon in the gun-foundries of Nepal. The same evening the Minister and his suite came to a military banquet in Horderness House. In reply to the toast of the health of the Nepalese Ambassador, Jung Bahadur rose from his seat, and in a short speech thanked his hosts for the courtesy they had shown to him and to his country, and expressed his regret that he could not partake of the banquet. Here he was introduced to the Duke of Norfolk, Sir Robert Peel, and many other English nobles and knights.

The next evening Jung Bahadur, followed by his suite in brilliant clothes, drove to the Thatched Tavern, to attend the dinner which the Scottish Corporation gave in his honour. The Scotch dance gave him much pleasure, and he replied to the toast of his health in an exceedingly sympathetic speech, in which he styled himself a mountaineer same as the Highland gentlemen whose reception he was enjoying, and thus won the hearts of the hillmen of Scotland.

On the following day, he received a packet of letters and papers from home, and these occupied his time till noon In the afternoon, he paid a visit to the Middlesex Hospital, where he spent an hour in going about the different wards,

and in studying the European mode of taking care of the sick and wounded, which in spite of the vaunted superiority of Eastern drugs and charms, is universally acknowledged to be the very best mode of alleviating human suffering. Jung Bahadur excelled all his countrymen in his appreciation of the knowledge and skill in medicine and surgery attained by Europeans, in a degree not found in India even after centuries of Western rule—an appreciation clearly shown by the great friendship he had formed with Dr. H. A. Oldfield, who was Residency Surgeon in Nepal from 1850 to 1863.

In the afternoon, Jung Bahadur drove to a dairy farm where cows were sold, but not finding any to his taste there, he proceeded to another, where he bought half-a-dozen good Suffolk dun cows, two Horderness cows, four Yorkshire short horns, and two Alderney bulls.

On the morning of the 8th of June, Jung Bahadur paid a visit to the Bank of England, where the Governor, Sir John Latham, received him very politely, and conducted him to all parts of the building, to show him the working of the machinery for manufacturing currency notes, and briefly explained to him the system of its management. Thence he drove to the residence of Lord Ross, where, among other things, he saw the cups that were shortly to be presented at Ascot by the Queen and the Emperor Nicholas I.

Next morning, the Duke of Wellington, to whom he had been introduced a few days ago, called on Jung Bahadur, who returned the visit in the afternoon. Visits and return visits occupied most of his time all the days he spent in the capital of the British Empire, and indeed he had little else to do. So on the day following, he called on the several ladies of rank, who were anxious to be introduced to the Minister. Many of them showed a lively interest in Nepal, and asked him a great many questions relating to that strange country; but there was not one among them but admired the ingenuity

of his replies, for even while talking politics, and on themes essentially devoid of humour, he displayed a richness of wit and a sprightliness of speech that delighted his fair hearers no less than when carrying on a well-timed jest in a sportive mood of mind.

One of the ladies once asked him what opinion he had formed of English ladies, and he made no hesitation in saying that they had the wonderful tact of exercising unquestionable control over the male sex, whom they had subdued so completely that they could not rest without the company of women. This was a pronouncement neither disparaging nor dignifying, neither running into the extreme of the Oriental's unqualified contempt for women, nor rising into the European's unstinted adoration for the fair sex, but reflecting a middle course which partook of the merits and defects of both conceptions. For Jung Bahadur, while certainly regarding women as an inferior class of beings, like all Eastern nations, was never the less perfectly ready to show reverence where reverence was due, and highly prized those noble virtues that generally adorn womankind, and sometimes set them above the heads of their boastful brothers—a mixture of the East and West which is a prominent feature of every aspect of Jung Bahadur's character.

On the 11th, Jung Bahadur was suddenly taken ill, and Sir Benjamin Brodie, the most eminent physician of his day, was called for treatment. Under skilful medical aid and careful nursing, he recovered his health completely in a few days. On the last visit of the doctor, the Minister asked him to accept a purse containing £500 for his fees; but Sir Benjamin politely declined to take a sum so much in excess of professional dues, and eventually was prevailed upon to take £100.

On the 15th, he attended the banquet that the Court of Directors of the East India Company held in his honour at the London Tavern, where many of the lords and ladies of

the United Kingdom were also present. The Nepalese guests were entertained with fruits, and in a separate room altogether. When the feasting was over, and the turn of *post-prandial* speeches came, the toast of "the prosperity of the kingdom of Nepal" was proposed, and with it was coupled the name of the ambassador. It was drunk with great enthusiasm, and the guest of the evening replied in suitable words, which were received with loud cheers.

The next two days were spent in visits to the zoological gardens, where the Minister was greatly interested to see the numerous specimens of the animal kingdom that have been collected there from all parts of the world.

On the 18th, Jung Bahadur went to pay a visit to London Bridge, where he spent quite an hour in great enjoyment, watching the stately ships pass to and fro underneath the mighty structure over which crowds of passengers stream from end to end every moment.

On the termination of Her Majesty's confinement, a court and drawing-room was held at St. James' at 3 o'clock in the afternoon of the 19th of June 1850. Jung Bahadur was conducted into the Queen's drawing-room, where he saw Her Majesty and the Prince Consort together with a few members of the Cabinet, standing at the end of the saloon; he stepped forward a few paces, and with a most graceful Oriental bow delivered his credentials into the hands of the Sovereign. The Queen bowed in return, and expressed her regret at having been prevented from receiving him earlier, and hoped that His Excellency would not find his stay in England disagreeable. She further questioned him if during the voyage he had to suffer any inconvenience, and was told in reply that it had been most pleasant and comfortable, thanks to the kind attentions he had received from the officers she had deputed. The Queen then gave expression to the pleasure she felt in seeing him, for which she had been anxious ever

since she heard that her guest was such a renowned hero. The Minister thanked her for the kind expressions, and added that his own pleasure at seeing her was incapable of being adequately expressed. The introduction of the Minister's two brothers, by Sir John Hobhouse, and the inspection of the presents brought for the Queen from Nepal, concluded the function of that day. The Queen retired, leaving instructions with General Bowles to take the Minister round the palace, that he might have a detailed view of the interior. From St. James' Palace, Jung Bahadur proceeded, after a change, to the residence of the Duke of Norfolk, whence he returned home at 10 o'clock at night.

The next day, the Minister and suite were invited to attend Her Majesty's drawing-room. As the party drove through the streets, clothed in brilliant garments blazing with jewels, there was quite a crowd of spectators waiting at every convenient spot to see them pass by. Jung Bahadur was received in the throne room by Her Majesty herself, with a grace and courtesy that he had seldom seen in any of the dignitaries who had given him most flattering welcomes. In the course of the conversation, the Queen personally invited him to the christening ceremony of the little Prince, which was to take place on the 22nd. Jung Bahadur returned home deeply impressed with the virtues of the noble Queen, for whom, thenceforward, he entertained the highest regard.

On the 21st, the Minister, accompanied by many of his English friends, made an excursion by boat on the Thames.

The next day, he again attended court to attend the baptism of Prince Arthur, where he was introduced to Prince William, afterwards Emperor of Germany. The Queen made him sit by her side, surrounded where she was by her children. She had a long chat with him especially on the climate and scenery of Nepal, which interested her greatly. Her Majesty then told him that her children greatly admired

his jewelled robe, for which he thanked the young princes. When the health of the infant prince was being drunk, Jung Bahadur was also presented with a draught of wine, which he quietly handed over to Captain Cavenagh, explaining that it was contrary to the custom of his country to drink wine in the presence of a Sovereign, and asking his friend the Captain to drink it on his behalf. There was some music at the party, and Jung Bahadur displayed keen enjoyment of it, whereupon the Queen asked him why he liked English songs when he did not understand the English language, and Jung Bahadur promptly replied that though we do not understand the songs of birds we enjoy the melody all the same.

On the 23rd, he gave a grand entertainment at Richmond Terrace to several members of Parliament and the other friends he had made in London. He did not stir out the next day, as he was busy writing letters home to his friends in Nepal. His two brothers, however, went out to see the Houses of Parliament, into which they entered and heard with delight the debate that was then going on in the House of Commons, and marked with wonder the orderliness with which the proceedings were conducted.

The following day the Minister had an interview with the Prince Consort, to whom, at his request, he gave a brief account of his political career, thus opening up before the eyes of His Royal Highness a picture of the confused state of Eastern politics, and the perpetual dangers amidst which an Eastern potentate passes his life.

On the 26th, he was invited at court to attend a State ball, after which the Queen requested him to dine with her, but the Minister was unable to accept the honour of the Queen's company at table, for reasons that he politely explained to her.

The 27th of June was an unlucky day, being the one on which the lunatic Pate assaulted Queen Victoria, as she was

returning from Cambridge House, where she had gone to enquire after the health of her uncle the Duke of Cambridge, who was ill. Pate was a dismissed lieutenant, who bore a secret grudge against the Government, for which he avenged himself by assaulting the Queen with the blow of a stick, which luckily only caused a slight bruise on her forehead and crushed her bonnet. As soon as Jung Bahadur heard of this sad accident to Her Majesty, he hastened to the palace to express his sympathy, and declared that the execrable offender should be hanged, for the plea of insanity should not be entertained in the case of such a treasonable attempt on the life of the Sovereign. The Queen thanked the Minister for his sympathy, and assured him that the hurt was but slight. Pate was subsequently punished with seven years' transportation.

On the 28th, Jung Bahadur left for Woolwich, where he was received by the Marquis of Anglesea, Prince Albert, Prince George of Cambridge, and the Grand Duke of Russia. The Guards, numbering 2,000 men with six pieces of artillery, were drawn up and reviewed before him, and when the review was over, he inspected the magazine, where he watched with great interest the process of making and filling percussion caps, the drawing out of masses of iron into bars, and the manufacture of bullets by pressure.

Two days later, he visited the Duke of Wellington at his official residence at Ashley House, where His Grace had a long talk with him about Nepal and about the British Constitution. He then led his visitor to a room where, with manifest pride, he pointed to a portrait of Napoleon, whom he had crushed at Waterloo. In the afternoon he drove to Holland Park, where he had another interview of the Queen, who invited him and his brothers to a concert at the palace in the evening, which they attended.

On the morning of the 2nd July, he purchased some Cotswold and Leicester sheep, and three pair of blood-hounds

of the purest pedigree. The next day there was a levee, and on the two following days, he was busy making some purchases, chiefly of a steam-engine for driving a machine for extracting oil from oil-seeds. On the 6th, he, accompanied by Lord Alfred Paget, went to see a boat race on the Thames. There was no stirring out for the next three days, for Jung Bahadur was in attendance on his brother Jagat Shamsher, who had a fall from his horse, while returning at night from the Opera House.

On the morning of the 9th, Jung Bahadur sent notes of sincere condolence to the Queen and Prince Consort on the death of H. R. H. the Duke of Cambridge.

On the 10th, he paid a second visit to Woolwich, which seems to have interested him more than anything else in London, and inspected the repository and the arsenal. The next day he visited St. Paul's Cathedral and the Tower. During the ten following days, other places of note were visited, and on the 23rd, he paid a third visit to Woolwich, as if he had taken that long voyage merely to visit Woolwich, and to study the institutions on which the military glory of England rested.

On the 24th, he attended a ball given in his honour by the P. and O. Company, which has been commemorated by Thackeray, in a ballad composed in the Irish style, of which I quote a few stanzas :—

O will ye choose to hear the news,
  Bedad, I cannot pass it o'er :
I'll tell you all about the Ball
  To the Naypaulase Ambassador.
Begor ! this fête all balls does bate
  At which I've worn a pump, and I
Must here relate the splendthor great
  Of th' Oriental Company.

These men of sinsé dispoised expinse,
  To fête these black Achilleses.
"We'll show the blacks," says they, "Almach's,
  And take the rooms at Willis's."

With flags and shawls for these Napauls
They hung the rooms of Willis up,
And decked the walls, and stairs, and halls,
With roses and with lilies up.

And Jullien's band it tuck its stand
So sweetly in the middle there,
And soft bassoons played heavenly chunes,
And violins did fiddle there.
And when the Coort was tired of spoort,
I'd have you, boys, to think there was
A nate buffet before them set,
Where lashins of good dthrink there was.

At ten before the ball-room door,
His moighty Excellency was,
He smoiled and bowed to all the crowd,
So gorgeous and immense he was,
His dusky shuit, sublime and mute,
Into the doorway followed him;
And O the noise of the blackguard boys,
As they hurrood and hollowed him!

The noble Chair stud at the stair,
And bade the dthrums to thump; and he
Did thus evince, to that Black Prince,
The welcome of his Company.
O fair the girls, and rich the curls,
And bright the oyes you saw there was!
And fixed each oye, ye there could spoi,
On Gineral Jung Bahawther was!

This Gineral great then tuck his sate,
With all the other Ginerals,
(Bedad his troat, his belt, his coat,
All blazed with precious minerals);
And as he there, with princely air,
Recloinin on his cushion was,
All round about his royal chair
The squeezin and the pushin was.

The next two days were spent by him in giving entertainments to his many friends in London, both ladies and

gentlemen, and these were always well attended and well appreciated.

On the 29th, the party left London for Plymouth, where they were received by Admiral Lord John Hay, who had arranged for their accommodation in a house close to the harbour. The next day, after breakfast, His Excellency granted interviews to several military and naval officers, and in the afternoon, accompanied the Admiral to the famous dockyards. The next day again he went down a mine, and had his clothes all soiled with dirt.

On the 1st of August, the party left for Birmingham, where they visited some of the brass and iron manufactories, and the firms where electro-plated articles are produced. In the evening, they returned to London, and went to a theatre the performance of which that night was under His Excellency's patronage.

A slight indisposition detained him in London for a few days, and on the evening of the 6th of August, the party left for Edinburgh. Jung Bahadur was very anxious to visit Scotland not only because, like his own country, it is a

> "Land of brown heaths and shaggy wood,
> Land of the mountain and the flood,"

but also because the queen had, in one of the interviews, strongly recommended him to see that romantic country. They reached Edinburgh on the 7th, and as they got down on the platform, the 93rd Highlanders presented arms, and the artillery boomed forth a salute. The Commanding Officer of the local forces, the Lord Provost, and many other civil and military notabilities greeted him on the platform, and escorted him through the streets of the city to the quarters that had been arranged for their residence. The next day the Minister, after receiving visits of ceremony from several ladies and gentlemen, saw the various public buildings and institutions of note, including the royal palace at Holyrood,

the College of Surgeons, the University, the Museum, the Royal Exchange, and the Castle. On the following day he attended a review of the Highlanders. He then proceeded back to London, visiting Glasgow, Lancaster, Liverpool, and Manchester on the way.

Two days after reaching London, he paid a farewell visit to the Queen, who received him in the palace hall, crowded with the lords and ladies of the realm. Her Majesty remarked, "Your Excellency's visit to England has strengthened the friendly relations between the two Governments, and we sincerely believe that you join us in our hope that the concord and union between Nepal and England will be sincere and lasting." The Minister replied, "I assure Your Majesty that should occasion ever arise, the troops and the treasures of my country will be freely placed at Your Majesty's disposal, and I fervently hope that the goodwill and friendship of England towards my country will ever remain undiminished." The Queen then expressed her regret at his departure, and the Minister thanked her for the great attentions that he had received in her country from everyone. He bowed low to the Queen, and took his leave, and drove to Richmond Terrace, where hundreds of his acquaintances were waiting to wish him godspeed.

Paragraphs appeared in all the leading newspapers of England, commenting on the visit of the Nepalese mission. The *Atlas* had the following :—

"When the season waxed and grew middle-aged, and when concerts, exhibitions, operas, fêtes, and balls, were in their full swing and sparkling height, one of the boats of the Peninsular Steam Navigation Company crossed the Bay of Biscay, and landed upon English ground the Princes of Nepal. They came, they were seen, and forthwith they conquered."

The *Indian News* contained the following notice :—

"Our Nepalese guests have abundantly partaken of the national hospitality. They have been lionized in public and private, armies have been paraded before them, and royalty itself has been their *cicerone*. No evening party having the slightest pretension to the aristocracy of either rank, wealth or talent, is held to be complete without their presence. And this is as it should be. They visited our shores

dona ferentes, they have spent their money among us with a liberality amounting to profusion, and they have received our hospitalities with a full appreciation of the spirit in which they have been offered."

About this time also several songs entitled "Kunwar Ranaji Polka," "Long Live Jung Bahadur," "The Nepalese Prince," "The Highland Chief," etc., appeared in the metropolis.

Jung Bahadur's visit to England was over, and one of the highest ambitions of his life realized. But he did not content himself with seeing England alone: his heart craved further aliment for its yearnings. Indeed, instead of being satisfied with the means of knowledge and culture that England could afford, he was now more restless than ever to see more of Europe, the vast continent that lay beyond the narrow limits of insular Britain. Accordingly, he arranged for a visit to France as soon as he concluded his stay in England. On the 21st, the party took ship for France, and no sooner had they landed on French soil, than they proceeded to the French capital, where they received an enthusiastic reception from the French authorities, who were awaiting his arrival on the platform, when the train conveying the Nepalese mission steamed into the railway station of Paris. They took lodgings at Hotel Sinet, which had been furnished for their residence by the French Government.

On the 23rd, Mr. R. Edwards, the officiating British Ambassador at the French Court, called on the Minister, and, in accordance with instructions he had received from London, offered to render him any assistance he might require during his sojourn.

On the 24th, Joseph Charles Bonaparte, the cousin of Napoleon III, then President of the French Republic, called at the Hotel Sinet, and drove with His Excellency to show him the Tuileries, the Champs Elysees, the Arsenal, and the Magazine, each of which is well worth a visit to this day. The next day he visited the great column of the

Emperor Napoleon, and the shooting gallery, where he displayed one of his finest shooting feats by successfully displacing a number of coins out ot some that had been placed on the top of the target, never failing to dislodge one or more at each shot Many others who plumed themselves as good shots entered into competition with him, but he was more than a match for all.

On the morning of the 27th, he received a visit from the Turkish Ambassador, whom he paid his return visit the same day in the afternoon. He also received a visit from General Cavaignac, who came to enquire if there was anything in which he could be of service to his guest, who assured his kind host that he was perfectly at home, and was highly obliged for the attentions he was constantly receiving.

Friday, the 30th of August, being the day fixed for the Minister's interview with the President, a guard of honour was drawn up before the Hotel Sinet at the appointed hour, to escort the Nepalese mission to the presidential palace, where he was received at the gate by Prince Louis Napoleon, who after shaking hands with him, led him into the hall of audience, and seated him by his side. There were present some 350 members or deputies of the Republic, and of them the principal persons were introduced to the Minister, who in turn presented his own suite to the Prince. After the usual exchange of compliments, Prince Napoleon remarked that the only idea they hitherto had of the Nepalese was that they were a warlike nation of the Himalayan regions, and were neighbours to the British in India; but that they now had got an opportunity to see for themselves what otherwise was only a vague conception ; and he added that it gave him great pleasure to be made known to one who was the epitome of all that was great and good in his country. The Minister in reply thanked him for the kind expressions, and said that he was unable adequately to express the joy he felt in making

the acquaintaince of the head of so great a nation as the French. The Prince then wanted to know what he could do to make His Excellency's stay in Paris agreeable, and by way of affording him some little enjoyment, he proposed to hold a ball in his honour, though he doubted of its success in that poor season; but Jung Bahadur made answer that by the kind courtesy of the President and the people he had already seen much and enjoyed much, and desired nothing further than beholding a grand muster of 100,000 troops of the French armies. His soldier's imagination could conceive of no higher source of gratification than witnessing the muster of soldiers, The President promised to meet his wishes on his return from Cherbury, if that was at all possible, for in the agitated state of French politics, which followed the revolutionary outbreak of 1848, it could not be definitely ascertained how the people would interpret such a vast concentration of troops at the capital, assuring him at the same time that every effort would be made to make the review as grand as was consistent with political safety.

Jung Bahadur then visited the mausoleum of Napoleon the Great at the Hotel des Invalids. My father has left us descriptions of most of the sights he saw in Europe, but these descriptions are too much like the commonplaces we come across in ordinary Guide-books to be inserted here. It is a pity that these descriptions are only photographic in character, without any intermixture of that personal feeling, that individual sentiment, which gives to lifeless images the hue of a living picture, and without which the most accurate description fails to elicit the least interest. Jung Bahadur was attended by General Petit on his visit to the mausoleum, where he was offered one of the wreaths that decorated the imperial coffin, which the Minister gratefully accepted, and undertook to preserve as a memorial of his visit to the tomb of the great warrior and monarch. He also paid a visit to Jerome

Bonaparte, one of the brothers of the great Napoleon, who showed him many interesting relics of his illustrious brother.

On the 1st of September, Jung Bahadur visited the Vendome Column, and on the following day, the Arch of Triumph erected by Napoleon I. Between the 3rd and the 16th, he successively visited the Church of the Mandeleine, the Chateau de Campiegne, the Palace de la Concorde, the Gardens of the Luxemburg, the Circus, where he greatly admired the display of French horsemanship, the Fontaine Bleau, and other places of interest in and round Paris. On the 17th, he attended the ballet Le Violon du Diable, and being delighted with the dancing of Cerito, he presented her a magnificent bracelet studded with brilliants, which she accepted with many graceful bows. The next day, Jung Bahadur attended a party given in his honour by Lord Normanby, the British Ambassador, who had gone home on leave when Jung Bahadur arrived in Paris.

On Friday, the 20th of September, he paid a visit to the famous palace at Versailles, the splendours of which have inspired many a writer with materials for the most gorgeous description, and the historical associations of which carry us back to remote epochs of the history of France, and indeed the history of the world, for the French Revolution of 1789 affected not only the destinies of Frenchmen, but has changed the aspect of the whole world.

The next day, Jung Bahadur started for St. Cloud, which is five miles west of Paris, and was for many years the summer residence of the French monarchs. Over and above the attraction of beauty, the palace has charming memories of a historical kind, for it was here, in 1799, that Napoleon I dismissed the Assembly of Five Hundred, and proclaimed himself First Consul, preparatory to his assumption of the imperial title. On the 23rd, the galleries and museum of the Louvre were visited, Captain Fanshaw acting as interpreter.

M. de Niewarkirke, the Director, and M. de Vielcastel, the Secretary, were very obliging in their readiness to give the visitors every facility of observation.

The review, which Jung Bahadur had solicited the President to hold, came off on the 24th, and the Minister accompanied Prince Napoleon to the plain of Sartary, near Versailles, to see it. The display was a great success, the discipline maintained by the soldiers admirable, and there was no sign of public indignation to disturb the proceedings. When the march past was over, the Minister and the President rode side by side to Versailles, where a grand public meeting was held to bid farewell to their departing guest. The Prince enquired whether His Excellency would return direct to Nepal, or would first visit other European countries. Jung Bahadur replied that much as he wished to visit Russia and Germany, he was unable to carry out his intention, as pressing State affairs demanded his speedy return. After a long discourse on Nepal, France and Great Britain, the President presented him with a medallion, which His Excellency accepted with thanks, stating that the kindness shown to him was itself a medallion, which rendered it impossible for him ever to forget his kind host without the need of any outward token. The Minister in return presented his portrait to the President, who accepted it with profuse thanks, saying that it would always decorate his room, as it was the likeness of a valiant Nepalese Prince, whom he always wished to keep fresh in his memory.

Jung Bahadur returned to Paris, where he spent another few days before proceeding to other parts of France. On the 25th September, he accompanied Jagat Shamsher, Dhir Shamsher, and Siddhiman to the Jardine Mabille, and whilst he was practising with a pistol at a shooting gallery, a pretty girl approached him, and with a smile remarked that she could shoot just as well. His Excellency at once handed over the pistol to her, and in her confusion and fright, she pulled the

trigger before raising the weapon to her eyes, and she accidentally wounded Dhir Shamsher, who was standing just within her range. He was at once taken to his lodgings, where Jung Bahadur successfully extracted the bullet with his own hands, by the aid of some surgical instruments. The bullet had luckily lodged itself in the fleshy part of the thigh and the wound consequently took little time to heal up.

The next move was towards Marseilles, but the party halted for a day at Lyons, which they reached on the morning of the 3rd of October. Here they were received by the Count of Grammont, who invited him on behalf of General Count Castellane, to witness a sham fight that was going to be held in his honour. Entertainments of a soldierly character always pleased his soldierly mind, and he was highly delighted with the function of the day, and heartily thanked the General for the amusement he had provided for him.

On the 4th October, the Minister and party reached Marseilles, where H. M. S. the *Growler* was waiting to convey them to Alexandria, which they reached on the 15th, and three days later, they got back to Cairo, where they were accommodated in one of the beautiful palaces belonging to Abbas Pasha. In the afternoon, the Pasha called on his friend the Minister, who gave him a most fascinating account of what he had seen in Europe. The next day, he returned the visit, and was received by the Pasha in the hall of audience, crowded with the highest Egyptian dignitaries. On the 20th, the party left Cairo, and took ship for Bombay, which they reached on the 6th of November. Here a British regiment was drawn up at the entrance to the harbour, to furnish a guard of honour, and immediately on his landing, the troops presented arms, and the guns fired a salute. That day and the next were spent in rest, as the party were suffering from the fatigue of the long voyage,

On the 8th and 9th, Jung Bahadur attended the balls given in his honour by Sir William Yardley and Sir Erskine Perry. The next four days were passed in granting interviews to some of the distinguished merchants and residents of Bombay, and purchasing and despatching a variety of articles to Nepal.

On the 14th, he paid a flying visit to Dwarka, one of the famous places of Hindu pilgrimage, whither he sailed on board the steamer *Atlanta*, which was placed at his disposal by the Government of Bombay. There he endowed the holy shrine with a princely gift of Rs. 5,000, invested in Government promissory notes, for the promotion and maintenance of charitable works, and then re-embarked for Bombay, reaching it on the 21st. The next two days were taken up by a round of visits, and on the day following, the party sailed for Colombo, where they landed on the 29th. On the 30th, he paid a visit of ceremony to the Governor Sir G. Anderson, who received him with full military honours. In the evening of the same day, Lord Grosvenor, accompanied by Captain Egerton, Mr. Lawrence Oliphant, and a few other gentlemen, called on the Minister, who received them very courteously, and invited them to Nepal, to see the Nepalese mode of entrapping elephants.

On the morning of the 1st of December, he visited several places of interest, and in the evening spent two hours in rifle practice with some of his English acquaintances. The next day, attended by the members of his staff, he paid a visit to the Chief Justice Sir Anthony Oliphant, and both he and Lady Oliphant were extremely courteous in their welcome, and had arranged a choice selection of music for their entertainment. The Governor paid his return visit to the Minister on the morning of the 3rd, and the same day Jung Bahadur embarked for Rameshwaram, another great centre of Hindu pilgrimage. After paying his devotions at the shrine, where

Rama, the legendary king of Ajodhya, is said to have worshipped the god on his way to the conquest of Lanka, Jung Bahadur invested another Rs. 5,000 in Government promissory notes, the interest of which is devoted to the upkeep of the temple, and to the service of the poor and pilgrims. He then re-embarked for Colombo, which they reached on the afternoon of the 6th December. The next day the party started by land for Point de Galle, where they reached in a few hours, and where they filled their casks and tanks with fresh water, and then took ship for Calcutta, where they arrived on the morning of the 19th. The voyage though long was not altogether dull, for backgammon, chess, rifle practice, and other amusements made the days pass merrily. In Calcutta the Minister took lodgings at Belgachhia ; he paid another visit to the Governor-General ; and left Calcutta for Benares on Christmas Day, travelling along the Grand Trunk Road.

At Benares, which he reached on the 4th of January 1851, he was joined by the Rifle Regiment, which had been sent from Nepal to escort him home. The next day he bathed in the holy waters of the Ganges, and paid his devotions at the temple of Bishwanath. Other notable objects were visited in the course of another week. On the 8th, Prince Ranendra Bikram and his younger brother, the two sons of the ex-Maharani, called on His Excellency, and referred to him the dispute that had arisen between them and their mother, in respect of the money which the ex-King, Rajendra Bikram Shah, on his coming to Benares, had deposited in the Benares Treasury, in the keeping of the Agent to the Governor-General. The Minister made an amicable settlement of the claims of the contending parties by dividing the whole sum into three equal parts, giving one share to the ex-Queen, and one to each of the two princes.

Before leaving the holy city, Jung Bahadur paid a visit to the Queen's College, Benares, one of the oldest educational

institutions of the country; he was received with great honour by the Principal, Dr. Ballantyne, who gave him a brief history of the College, and conducted him to every part of the building, which in point of architectural design is one of the finest in the province, having cost more than Rs. 1,20,000 in the construction. The Examination Hall is 260 feet in length, and 36 feet wide, having on each side of it, six lecture-rooms, spacious, well ventilated and artistically painted. The Minister paid Rs. 4,000 as a donation to the funds of the College.

From Benares, Jung Bahadur proceeded to Ghazipur, where he was informed that Chautaria Guru Prasad—the hero of a hundred plots—had meditated upon taking the Minister's life, and had sent three armed assassins to execute the design. The local authorities were immediately apprized of the lurking danger, and they at once furnished him with a body-guard, and issued general orders to the police to arrest any traveller that might answer the description of those assassins.

The tedium of the journey, which, in days anterior to the introduction of the locomotive steam engine, was peculiarly tedious—was more than beguiled by the admirable sport they sometimes chanced upon on the way. On their crossing the Gandaki, a huge alligator was discovered basking on a sandbank; the party immediately armed themselves with double-barelled rifles, and quietly approaching within shot-range of the monster, they discharged a volley of sixteen bullets at a given signal. But though the shots pierced its body, it soon sank in the water, and for a moment disappeared in its elemental home. Soon however the enormous reptile heaved up its head above the surface of the river, and was instantly greeted with a second volley. Lashing the water furiously with arms and legs, and roaring hoarsely, it once more dived down to the depths, but presently its huge bulk could be seen floating lifeless down the stream.

On the 29th of January, Jung Bahadur entered Nepalese territory, and made a halt at Bissaulia, where two more regiments from the capital, under General Krishna Bahadur, joined the Minister. The next day the Minister formed a line of 100 elephants, and beat the bushes of the jungle, where a tiger was reported to be in hiding. He had not to search much, for a few minutes after, a tiger sprang upon his path with a growl that started even some of the elephants ; but in a flash, two balls from the Minister followed in quick succession by three more from his attendants, despatched the fierce brute on the spot. In the evening, after finishing the annual stock-taking (the Panjanni, as it is called) of the Elephants Department, the Minister inspected all the elephants in the royal *filkhana*, numbering 176, including males and females of all sizes, that had been captured during his absence from the country. The ugly ones were put aside for sale in Indian markets, the good ones were reserved for the hunt. These were christened with appropriate names, and had their quantities of feed fixed by the Minister, who then proceeded to distribute rewards to the *mahauts*, in proportion to their share in the toils of the *khedah*. Jung Bahadur then pushed his camp to Bhichakhori, on the 1st of February, and on the next day, marched on to Hitowra, whence, having received intelligence that a herd of wild elephant was roaming in the neighbourhood, he started with a goodly troop of hunters in pursuit of them, and after a most exciting chase, captured four out of a herd of twelve. Mr. Oliphant and Captain Cavenagh were exceedinlgy pleased with the day's sport, the like of which they had never enjoyed before.

On the 4th, the camp broke up for the next stage. On the way, His Excellency met Lord Grosvenor, Mr. Loch, Mr. Everton, and others returning from Nepal ; and the Minister expressed to them his regret at their missing such excellent sport, which was unavoidable, as he had to hurry

up the chase, to prevent the escape of the valuable game. After halting for a few hours at Chittang, His Excellency started for the Valley, and reached Thapathali on the morning of the 6th of February 1851, having been away for just a little over one year.

CHAPTER VII.

RETURN TO NEPAL.

JUNG Bahadur's visit to Europe was not merely a novel incident in the annals of his family, not only an epoch-marking event in the history of his country, but also a revolution in the whole Hindu world, for it was the first time that the scion of an aristocratic Hindu family crossed the dreaded seas and landed on *Mlecsha** soil, in open defiance of the inviolable laws that hedge the high-born Hindu, and confine him to the narrow limits of his own peninsula, on the severe penalty of a social ostracism. It was the first time that Oriental royalty was brought in touch with the thrones of the West, not as a political subordinate fawning upon on overlord for favour or protection, but on terms of almost perfect political equality, and of the most cordial friendship. It was the first time since the Nepal War that Nepal was brought prominently before the eyes of Europe in the person of him who was its undisputed representative. Jung Bahadur does not seem to have taken into consideration the social aspect of his visit to Europe, its liability to involve the gravest social dangers, when he meditated the voyage; he does not appear to have considered that his caste was any way imperilled by crossing the "black water"; he thought he could as easily be purified on his return from the "unclean" country as those always were who came back from the embassies which were periodically sent to China. He had failed to perceive the difference between going to China, and a visit to England, and had hoped to defend his transgression by putting a slightly liberal interpretation on a well-established usage. But, as we shall see later on, there was quite a storm of social agitation which he had to meet and overcome.

*Lit, 'unclean', a term anciently used in Hindu countries to designate Christians.

X

There was, however, not the faintest indication of this storm when Jung Bahadur entered Thapathalli on the 6th of February. Indeed, he was received with quite an outburst of public joy. The route taken by him was lined with troops on both sides; the principal civil and military officers of the kingdom went out to meet him on the banks of the Baghmati river; immense crowds thronged the streets and congregated on every conceivable standing-ground, as if the whole country had come out to welcome him; people from the remotest provinces had gathered to see him, as though he were the inhabitant of another planet. All the towns and cities were astir to accord him a hearty welcome, and vied with one another as to which should do the greatest honour to him and to itself. The road from the Kalimati bridge to the palace was decorated with flags and buntings, and adorned at intervals with arches of triumph emblazoned with suitable mottoes of welcome. A gorgeous State pavilion stood ready to receive him at the nearer entrance of the bridge, and on his stepping inside, the artillery fired a salute. On each side stood, rank behind rank, the grandees of the realm, among whom the Minister's brothers and cousins held conspicuous places. Dressed in a magnificent robe of white silk, and a pair of tight trousers, which set off his slim figure to great advantage, and bowing as he approached the pavilion, he looked truly the hero who had braved perils both of land and water, to visit one of the greatest countries of the earth. Decked with a coronet of the brightest silver, studded with a galaxy of pearls, diamonds and emeralds, and with the sword presented by Napoleon III. hanging at his side, he drew all eyes upon him, as he advanced to the seat of honour in the middle of the pavilion. His sturdy body-guard, all armed with double-barrelled rifles, stood close behind him, and were the only soldiers in the hall. On taking his seat, he received an address of welcome from the vast group, to

whom he spoke in a few well-chosen words of acknowledgment. As he drove to the palace, the populace in the streets showered flowers and vermilion upon him, while the regiments posted along the route, presented arms as he passed by. On the 8th, Jung Bahadur presented the complimentary letter of the Maharaja, which he had brought from the Queen of England, in full Durbar, and under a salute of 21 guns. The same day he held a review of 8,000 troops at Tandikhel, and bade good-bye to Mr. Oliphant and Captain Cavenagh, who returned to India.

It seems strange that the same people, who were so enthusiastic in their welcome of Jung Bahadur, should, only a few days later, form a plot to take his life, and all this demonstration be but an ostentatious prelude to a bloody scene they had prepared behind the stage. Yet on the 16th of February, only ten days after he reached Thapathalli, a foul conspiracy was detected, and had evidently been conceived and matured much earlier. There was not the merest shadow of an indication of this plot, when, two days after his arrival, he resumed his post of Minister, and entered on his duties,—not the slightest symptom of any opposition, and everything appeared to have settled down into its normal state of order and tranquillity. The discovery of the plot was made under curious circumstances. At midnight on the 16th, General Bam Bahadur went to Thapathalli, and after sitting over the fire for some time in perfect silence, suddenly burst into a passion of weeping, and told his brother that he had a secret in his mind, which had cost him two successive sleepless nights, and which he had delayed in revealing so long for fear lest he himself, though innocent, should be deemed as guilty as the rest; and that now as Jung Bahadur had barely time to save his life, he could not restrain himself further, since the conspiracy was to shoot him the next day, when he was on the way to Basantpur. He then proceeded to enter into

the detalis of the plot, by which General Badri Narsingh, Colonel Jai Bahadur, and Kazi Karbar Khattri were to have the Minister murdered by a hired assassin, and were then to subvert the existing Government, and establish a fresh one in its stead. It was arranged that, simultaneously with the death of Jung Bahadur, Prince Upendra Bikram was to take the life of his brother, the Maharaja Surendra Bikram, and set himself on the throne, and reorganise the cabinet by appointing Bam Bahadur Prime Minister, Badri Narsingh Commander-in-chief, and Jai Bahadur and Kazi Karbar Khattri to the offices next below in pretension.

It appeared that Kazi Karbar Khattri was the originator of the plot, by which he hoped to avenge an old grudge, which he had cherished long, and which he now found the opportunity of satisfying. He set abroad a report that Jung Bahadur had lost his caste by dining with Europeans, as well as by many other acts incompatible with the principles of the Hindu caste system—a happy device by which he easily alienated the sympathies of his friends and relations, whom such violation most affected. At the same time he took care to save himself and his partners in guilt from the ignominy of the deed, and from the wrath of the soldiery, by pointing out that as Jung Bahadur was too powerful to be outcasted, the only other mode of dealing with him was by dealing death on him, and thus preventing all possibility of any contamination. It was on the night of the 14th that Bam Bahadur was taken to Badri Narsingh's house, and placed face to face with the small group of conspirators, who had obviously settled all details before admitting Bam Bahadur as an accomplice. With consummate craft did Bam Bahadur take the oath they administered, and professed to enter into all their views, but cautioned delay, ostensibly on the ground of the magnitude of the task, but really to gain time to prepare his brother against it. With wonderful tact did

he fish out from them all the details of their plan, professing all along to be most eager to help them. Once in possession of the details, he resolved to disclose all to Jung Bahadur, but was at first diffident as to his reception, for the person making the revelation is the first to be suspected. His heart failed him for two days, both for his own fears, and for fears for the safety of his younger brother, who was involved in the plot; for two days there was a struggle between his sense of duty towards the Minister, and his regard for the life of his younger brother, for he could save the life of his elder brother only by dooming the younger to death.

Jung Bahadur was naturally shocked to hear that his own brother was hungering for his life, and though he quickly pardoned Bam Bahadur for the delay he had made in the divulgence, he took care to warn him of the consequences, in case the information should prove to be false, promising at the same time to reward him, if the account were true. He lost no time in arming the Thapathalli guard, and in repairing to the Kote, where he quickly got the garrison under arms; and before any of his movements were known to any one, he sent off parties of soldiers to the houses of the conspirators, with orders to arrest them and bring them to the Kote without delay. Each party consisted of one hundred strong, and was under the command of a trusty follower. Colonel Jagat Shamsher was sent to arrest Jai Bahadur; Captain Ran Mehar Adhikari, Jung's oldest friend, was despatched to secure the most formidable of the conspirators, Badri Narsingh; and Ranoddip Singh was ordered to bring Prince Upendra. Colonel Dhir Shamsher was at the same time enjoined to hold in readiness the guards throughout the city, and to muster a body of Jung's own regiment against any armed resistance that might be attempted. All this was done with a secrecy and promptness that took the conspira-

tors by surprise, and within two hours from the time he received knowledge of the plot, he had all the four conspirators brought to the Kote in chains. Meanwhile Jung Bahadur had assembled a number of the chiefs and the King and his father, the ex-King, and they formed a court, at which the trial of the prisoners immediately began. The prisoners at first denied all knowledge of the plot, and every attempt to elicit a confession failed. The court was therefore adjourned, but on the following day, search being made in their houses, a paper was found which clearly proved the offence, but which the Minister kept concealed for a few moments.

Badri Narsingh was the loudest of all in proclaiming his innocence; he appealed to justice, he appealed to mercy, he invoked the wrath of God on this foul accusation and intended fratricide, and was proceeding with his harangue, when he was cut off in the middle of his exclamations by Jung Bahadur, who flung the concealed document over his head, and then ordered Captain Sataram to strike the mouth of the offender with his shoes. Thus humiliated, Badri Narsingh confessed his guilt and began to entreat for pardon.

The question of their guilt having thus been settled, the nature of the punishment had next to be decided. So the next day a grand Council of the Sirdars was assembled, at which both the Maharaja and the ex-Maharaja were present, though neither of these took any part in the discussion or the award of the sentence, and expressed their readiness to inflict on the prince whatever punishment should be dealt to the other offenders. It was at first decided that the prisoners should be decapitated, but Jung Bahadur dissented from this decision on grounds of public policy. It was next resolved that their eyes should be put out with hot iron, so as to make them helpless, and thus effectually secure those who had taken part in the trial and conviction, from the future vengeance of the malefactors, in case they should at any time regain their

liberty; and as to Karbar Khattri, the arch-traitor, he was to lose both eyes and tongue for having framed an abominable lie. It was at the same time urged by a few members that they should be confined in an iron cage, and sent down to Chitam to die of malaria. Jung Bahadur approved of none of these barbarous modes of punishment, and in this humane decision he was greatly influenced by his mother, a lady of the noblest character, who had always enjoyed her noble son's love and respect. Considerations of policy likewise had their share in influencing his decision in this matter. In a country where royalty is worshipped with the fervour of religion, the public trial and execution of a member of the royal family would undoubtedly have caused a thrill wholly unlike that with which a Parliament-ridden nation witnessed the death of Charles I., or that with which the savage sansculottes beheld the guillotine of Louis XVI. Moreover, in a state, as in Nepal, where power is constantly slipping, and shifting from hand to hand, it was extremely difficult to foresee the ultimate consequences of such a radical departure from immemorial custom, or to calculate with any measure of certainty the infinite possibilities that might result from such violation. Such severe measures did not accord also with the enlightened principles of government he had inaugurated. Mutilation was forbidden by law as a punishment even on the lowest criminals, from the very day he assumed charge of the Premiership, and he was peculiarly unwilling to revive the cruel practice, for he held that an evil once abolished should never be allowed to take growth again. Promptings of mercy and humanity lent added weight to these considerations, for Jung Bahadur was by nature a most kind-hearted man. He might in the heat of the moment utter an unkind word, or rush to an unkind deed, but never in his life did he commit cruelty in cold blood. Badri Narsingh was after all his own brother, Jai Bahadur his first cousin, and he

could not find it in his heart to break the bonds of blood even for the sake of justice. He therefore suggested a plan that offered a satisfactory solution of all difficulties by promising protection to all concerned, and yet meeting the ends of justice. The plan was to send the accused to British India, and to ask the British Government to confine them in the fortress either of Chunar or of Allahabad for the term of their natural lives,—a plan which was calculated to save the eyesight and the lives of the prisoners, to save the country at large from the effects of their vile designs, and to save the conflicting judges from their vengeance, in case they should ever regain their liberty. The course recommended by Jung Bahadur was unanimously adopted by the court, though the general feeling of the army was to stop at nothing short of death. The British Government was accordingly written to. Meanwhile the offenders were confined in the Kote, guarded by a whole regiment under a Colonel, two Captains, and a corresponding number of subaltern officers. It was deemed necessary to keep Badri Narsingh constantly handcuffed, lest he should attempt to put an end to his own life and defeat the ends of justice. The others were locked in separate cells and strictly watched, but were otherwise quite free. The Government were so apprehensive of their escape that they were determined to put them in rigorous imprisonment, in case the British Government refused to undertake their custody, or failed to send a favourable reply within a month.

There was some more of discussion when no reply was received from the British Government within the expected period, and it was decided to extend the period to two months, at the end of which the long-awaited communication was received from the British Government, who consented to take charge of the prisoners, by confining them at Allahabad for five years, promising to take every possible precaution for their security, but disclaiming all responsibility if they made

their escape. The Nepal Government agreed to pay a subsistence allowance of ten rupees per diem for each prisoner, and five rupees for the five servants, who were allowed to accompany them, on condition that they shared their masters' imprisonment, and did not go outside the fort; they also agreed to supply all necessary clothing, and to pay for the services of a sergeant to look after the prisoners.

The prisoners left Kathmandu under a strong guard, on the 24th of June 1851, travelling *viâ* Makwanpur, and avoiding the Terai, for fear of catching malaria. Further investigations into the origin of the plot were made after the prisoners had been transported from the country, and it appeared plain that Jai Bahadur was the real originator, the prime mover in a vast and complicated scheme, which implicated many more than had been detected and convicted. For a plot of such a nature would never have gathered head at all, had not the ringleaders felt that there was a considerable party of the disaffected ready to join them when the moment of action should come, as indeed there were many in the state who owed the Minister a grudge for one reason or another—disappointed suitors, rejected candidates, defeated rivals, political adventurers, professional intriguers, habitual malcontents, who are always ready to co-operate in any scheme which proffers them a flattering hope of gain. Jai Bahadur cherished a bitter grudge against the Minister, ever since, two years ago, he was disgraced for having accepted a bribe from a landholder, and he had long awaited an opportunity of feeding it, when he succeeded in admitting Badri Narsingh into the secret. He was a most valuable ally, in that he was very popular with the army, without whose sympathy nothing could be done. Kazi Karbar, though an inveterate intriguer, was merely a useful tool in this affair, as his tale with regard to the Minister's doings in England was likely to be credited as the evidence of an eye-witness. Prince Upendra Bikram

by nature a weakling, was easily birdlimed by these cunning men, who tickled his vanity by holding out fanciful visions of sovereignty, and inflamed his personal animosity against Jung, by making him dissatisfied with the so-called paltry sum allotted by the Minister for his maintenance. These were all against whom the case was clearly proved, though doubtless there were many others who had a hand in it, and many more who professed sympathy while avoiding actual participation for fear; and it was in consequence of the peculiar hurried way in which the conspiracy was crushed before arriving at full maturity, that no clue could be found as to those others.

In July 1851 the King suddenly announced his intention of retiring from public life by abdicating the throne in favour of his infant son, who was then hardly four years of age. This was extremely suspicious, but the King gave no other reasons than that he was overwhelmed with sorrow at the death of his eldest Queen,—a motive which was obviously a pretence, as the death had occurred no less than nine months previously. The real cause, however, was that he had grown tired of playing the puppet, and living under strict surveillance, like an habitual convict, with no liberty to go about except when attended by a strong guard. These measures were imposed upon him by Jung Bahadur, who deemed it necessary that he should be constantly attended by faithful followers, lest some intriguing enterpriser should find an opportunity of working on the King's imbecile brain, and lead him into acts of violence, such as marked his early career. The King was, however, prevailed upon to give up his idea of abdication, and to persevere in a life of dependence upon the Minister, partly by indirect inducements, but mostly by direct threats.

All was now calm and quiet in the capital; the excitement of the conspiracy was over; the repressive measures consequent thereon were completed; the short busy spell of

active duties concluded, and monotonous routine-work was all that occupied the Minister's attention from day to day, till he grew tired of his indolent life, and sought consolation in the pleasures of the woods. So in December a large party was organised for an elephant hunting excursion to the Terai. Dr. Oldfield, who formed one of the party, has left a vivid account of this *khedah* in his *Sketches from Nepal.* No game of any kind could be bagged during the first two encampments, till the party reached Hitowra on the morning of the 19th December.

Towards noon a track of wild elephants was discovered, and Jung, accompanied by two or three others of the party, forthwith started in search of them, with four or five staunch fast elephants. He soon came upon a small herd, and captured a fine female elephant, whom he brought to the camp in triumph. The next day the camp was pushed to the next hunting-ground. The tame elephants were all led in a line, and the march was continued in unbroken silence, so as not to scare away any game. Presently Jung sighted a fine *Sambar* deer in advance of the line, which was signalled to halt, and Jung moving his elephant close alongside of Dr. Oldfield's, jumped into his howdah, and asked him to shoot. The Doctor had taken a good aim, but his shot only pierced the chest, and the deer managed to skip off, followed closely by the dogs, which were soon let loose, till by sunset she was quite exhausted, and the dogs coming up, she was despatched and cut up for meat.

Shortly before reaching the next camp, which was at Dardara, Jung came upon a fresh track of wild elephants, and immediately started off in pursuit, leaving his party to proceed to Dardara, where Jung joined them at midnight, much fatigued, and with all his clothes torn to pieces by the thorns of the jungles through which he passed in the darkness. He was up before the sun next morning, and resumed his wander-

ings in search of the whereabouts of his game. Dr. Oldfield tells us that "he was most indefatigable in pursuit of his game. All day long, and night too if necessary, he would follow a track over the worst ground, often on foot, and where he was obliged to fast the greater part of the time, or take merely any fruit, etc., which might be procurable." He was soon able to ascertain that the herd he was tracking consisted of only one male and twelve or thirteen females. Leaving some two dozen tame elephants to watch their movements, he returned to camp, near which, in the course of the day, he erected an immense stockade, in order to drive the herd within it, and then went off after his game again, to see if they had been successfully held in check by the elephants on the watch. Satisfying himself on this point, he returned to camp, and on the morning of the 23rd, was off again with 270 picked elephants, to drive the herd into the stockade. Towards the close of the day, they were driven pell-mell into the enclosure, the entrance of which was then blocked by a solid wall of tame elephants. One by one the seven wild ones that had been thus imprisoned were secured with ropes, and the capture was complete; one of these died a few minutes after, as the knot in his lasso had unfortunately somehow become a running knot, and he was strangled.

On the 24th, a female elephant, who had somehow managed to slip her neck out of the noose, was reported to be within a few miles of the camp. A pursuit was immediately made, and she was easily caught, as, being alone, she was very shy and sheepish.

Nine more elephants were entrapped about the same time and at the same place. Of these two were secured on the 26th, four on the 27th, and three on the 28th. The camp was then shifted westwards to Chitavan, near the confluence of the Manauri and the Rapti, and here the Minister shot 39 rhinoceroses, and 32 tigers—a bag full enough to satisfy

any sportsman, and Jung Bahadur returned to the capital, and devoted himself to reforming the criminal law of the country with renewed vigour and activity.

On the 24th of May 1852, Jung Bahadur ordered a salute of 21 guns to be fired in honour of Queen Victoria's birth-day, which was celebrated in Nepal, during Jung Bahadur's regime, with nearly as much demonstration of public joy as in Her Majesty's own dominions. This custom was introduced by my father in token of his esteem for the British Power, and it was regularly observed in his time.

In November came the news of the death of his friend, the Duke of Wellington, and Jung Bahadur ordered 83 minute-guns to be fired, as a mark of his country's mourning for the great national hero of England, with whom it was his privilege to be personally acquainted.

The same month he had to face another conspiracy. This time it was to assassinate not only the Minister, but also his brothers and their followers. Captain Bhetu Singh Bashinait was the ringleader, and the only man of note among a number of obscure caitiffs who were involved in the plot; but there is no doubt that a searching investigation would have brought to light a formidable list of distinguished names. One of the conspirators betrayed the whole plot, evidently influenced by fear of the consequences. Some of the underlings were arrested, and the whole guilt was confessed. The prisoners were condemned to death, but the sentence was afterwards mitigated, and they were sent to transportation for life to Chitavan, a malarious district of the Terai.

It was Jung Bahadur's practice always to seek relief from the strain of a late anxiety in the excitement of an elephant-hunting expedition, and a *khedah* remained his favourite mode of holiday-making to the last So immediately after the suppression of the Bashinait conspiracy, he

set out for the Terai, and during the month of December, shot in all 29 tigers, 3 bears, and 4 leopards. Without returning to Kathmandu, he proceeded on a pilgrimage to Badri and Kedar *viâ* Almorah, Bam Bahadur officiating as Minister during his absence. At each of these two temples he made a grant of Rs. 4,000 as a charitable endowment. On the 26th of May 1853, the Minister and his party reached the frontier post of Aliganj, on their return from the trip to Badrinath. They left this place at midnight, but Jung Bahadur galloped off considerably ahead of his party, and reached the capital at about 4 o'clock in the afternoon the next day, having accomplished a journey of 109 miles, on horseback, in about 16 hours, during the hottest part of the year, changing horses no less than twelve times, and arriving at his palace apparently quite unfatigued. His three companions reached their destination some twelve hours later, travelling slowly by stages, and halting at short intervals.

A story of a somewhat curious nature has been told, illustrating the superstitious veneration of the people for their great Minister. The summer of 1853 was unusually severe, the rainfall abnormally scanty, and the drought threatened the destruction of the crops, and the ruin of the people. The people had lifted up heart and tongue, but their prayers were hitherto unheeded by the god of rain, and death by starvation seemed unavoidable, when on the 27th of May Jung Bahadur entered Kathmandu amidst a heavy shower of rain. This happy coincidence could not but impress the popular mind, and they attributed it to Jung's auspicious star.

Another story of a superstitious character relates to the same period. A case of infanticide committed by a woman was brought up for trial before the Minister. This woman lived in illicit intercourse with a shoemaker, and had killed her own son, that he might not disclose the secret of her

intimacy to her husband. She killed the boy, cut up the body, dressed and cooked the flesh, and served it up for her husband's supper. While eating, the father discovered the tip of a human finger in the meat, and on questioning his wife, received no satisfactory reply. He began to suspect something amiss, and called for his son, but was told that she had not seen him since that morning. On thoroughly ransacking the house, the mangled corpse was found hidden in a corner. On being put to trial, the woman made a full confession, and was ordered to be devoured by one of the tigers that were kept in iron cages at Thapathalli. Strangely enough, the tiger refused to touch her, though he was fasting for two days. When goaded to fury by his keeper, the tiger jumped upon her with a loud roar, and killed her, but still refused to eat her flesh, though he was starved for another three days, and the dead body was eventually removed from the cage in an advanced stage of decomposition. It seems that even a hungry beast disdains to eat such abominable food—a belief quite common in the East, like the corresponding belief in the West, that a lion will not injure a chaste woman.

In September 1853 the British Government announced the death of General Jai Bahadur which took place in the fort of Allahabad. On hearing this, the mother of Jung Bahadur, who herself always leaned to the side of mercy and clemency, persuaded him to apply to the British Government for the restoration of the surviving prisoners. Jung Bahadur, who always obeyed his mother, at once wrote to Allahabad, and General Badri Narsingh and Prince Upendra Bikram arrived at Kathmandu in January 1854. At this time Jung Bahadur was touring in the eastern districts of the Terai, and so the prisoners were not allowed to leave their houses, lest they should find an opportunity of avenging themselves on the Minister, on whose return to Thapa-

thalli, Badri Narsingh was despatched to Palpa, with his son Kedar Narsingh, a lad of fourteen, who was appointed Governor of the place, and was responsible for his father's future conduct. Before leaving Kathmandu, Badri Narsingh penitently prayed for his brother's pardon, promised to be loyal to him, and was allowed to enjoy all his wealth and property. He was, however, warned not to leave the district without his permission. Upendra Bikram was ordered to reside at Bhatgaon, and had all his property restored to him. A year later he was permitted to return to the capital, and to reside in his own palace. Badri Narsingh was after a few months made Commander-in-chief of the Western Army, and the reconciliation between the two brothers was complete.

It was long in contemplation to commemorate Jung Bahadur's administration by some visible and tangible token of popular gratitude, and it was finally decided that a marble statue on the parade ground be the form which such memorial should take. One day a representative deputation of the civil and military functionaries of the realm, headed by General Bam Bahadur, waited on His Excellency, and on being asked to state the object of their mission, they expressed the desire to erect a lasting monument in his honour, as a token of the people's gratitude, for the perfect peace and prosperity they had enjoyed during the whole period of Jung Bahadur's benign rule, adding that they had decided the form to be a marble statue, in which he was to be represented as standing with a sword in one hand and a code of laws in the other. The Minister thanked them for their kindness and good-will, but protested that he had done nothing to merit the honour they so generously proposed to confer upon him ; that the little he had tried to do was not even a fourth part of what he had conceived for the good of his country ; and that if they were bent on a memorial, the fittest time for

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it would be after his death, if they still valued his services. The members of the deputation replied that, even if they placed a statue of his in every house in the country, it would still be but an inadequate recognition of the invaluable, incalculable good he had done to his country, and that if their present wishes were deferred, many of them would die before seeing them fulfilled. There could be no reply to this. On the 15th of March 1854, Jung Bahadur's statue was unveiled on the parade ground, in the presence of a vast crowd of spectators drawn for all classes of the population. The event was celebrated with befitting pomp and splendour: a review of the whole garrison stationed in the valley, a salute of guns, a few laudatory speeches, a display of fireworks, a State banquet made up a brilliant programme that continued to the next day as well.

In May of the same year came off a rejoicing, greater and more splendid than had yet been seen in Nepal. This was on the occasion of the marriage of Jung's eldest son, Jagat Jung, which took place on the 8th of that month. The bridegroom was only eight years of age, the bride, a girl of six, was the eldest daughter of the King by his senior Queen—a royal marriage, in more than one sense of that term. Immense preparations were made by both parties, to celebrate the event to the utmost limit allowed by the exchequer. The road from Thapathalli to the Hanuman Dhoka palace, along which the marriage procession was to pass, was brightly illuminated, and lined with soldiers on either side. The procession itself was almost of interminable length, and of unparalleled magnificence. At the head were a few regiments of soldiers in bright scarlet uniforms, with their regimental bands playing the sweetest tunes; behind them followed the flower of Nepalese nobility in their gayest clothes: in the centre came the bridegroom, blazing with jewels, seated in a State palanquin, with a gold goblet containing holy

water, carried before him on the head of the oldest female servant in his father's establishment; on both sides of him were parties of dancing girls; a few other regiments brought up the rear. Muskets were discharged every now and again, and rockets and bombshells flashed and boomed in every part of the gay throng. When the procession marched past Tandikhel, a salute of fifteen guns greeted the bridegroom, who was here welcomed by the Maharaja, the bride's father, who escorted the party up to the palace. On reaching the King's Durbar, the bridegroom and party were received with much display and ceremony, by a large number of nobles.

The marriage ceremony being celebrated at the bride's place that night, the bride was conveyed to her new home at Thapathalli the next evening, with an *eclat* no wise inferior to that of the previous day. The bridegroom was seated on an elephant in a golden *howdah*, and the bride in a golden palanquin embellished with precious stones, followed by more than one hundred female attendants, dressed in rich brocade, and waving fans of chowry tail or peacock's feathers. Jung Bahadur was also mounted on an elephant, followed by seventy other elephants, bearing his relatives and the picked men of his party. To make the display all the more imposing, a grand parade of all the troops at the capital was held at Tandikhel, a salute of fifteen guns being fired as the procession passed by. The British Resident in Nepal shared the rejoicings, and formed part of the procession, being exceedingly interested in all he saw. After staying at Thapathalli for a day, the bride was taken to her father's palace, from which she was soon brought back to her future home.

It is the custom in Nepal to levy a special tax, called the dowry tax, on the occasion of the marriage of the King's eldest daughter—a tax strangely akin to those feudal dues

that were common in Europe in the feudal age. This is not done in the case of younger daughters, whose dowry is paid from the State treasury. On this occasion the dowry amounted Rs. 6,71,775 of Nepalese coin.

The same summer Jung Bahadur himself was married to the youngest sister of Fateh Jung Shah, who was for some time Prime Minister, and who was murdered in 1847. This lady, and her elder brother, Guru Prasad Shah, with other relations, had been living in exile at Bettiah, whence they were allowed to return to Nepal, on appealing for mercy to the Minister. Jung Bahahur not only permitted them to return, but also restored all their property, which had been confiscated, and made her brothers Guru Prasad Shah and Ramser Shah, colonels in the army. Guru Prasad declined the offer, on the ground that he had had quite enough of politics, and that he would spend the little remainder of his life in peaceful seclusion as a farmer, which was allowed to him. Thus the old feud of the Ranas and the Chautarias was quenched in close family alliance between the two.

These two marriages were strokes of policy higher than had yet been practised by Jung Bahadur. Marriages in the East are seldom an affair of hearts, least of all in high circles, but these two were downright political treaties, that achieved ends otherwise unattainable ; for no amount of political influence could have given that prestige to Jung Bahadur's position which was gained by this matrimonial alliance with royalty itself. No amount of penitence and pardon could have terminated the family feud between the Rana and Chautaria parties so amicably as was done by means of this loveless marriage.

CHAPTER VIII.

THE TIBETAN EXPEDITION.

THE month of May 1854 was an eventful one in the life of Jung Bahadur, and so in the history of Nepal, for the two had now become so closely associated as fully to demonstrate Carlyle's notion of history as only the biography of great men: the son of the contemned, cashiered Kazi Balner Singh had now become "the modeller, the pattern, and in a wide sense the creator" of whatever was achieved in Nepal in his age. It was the month which saw the marriage of Jung Bahadur's eldest son with the eldest princess of the blood royal, and thereby raised the position of his family at once and immeasurably beyond the scales of social dignity. It was the month which, by similar means, closed a bitter feud, and converted a powerful vindictive foe into a staunch ally. It was the month that saw the beginnings of a mighty preparation for a mighty war with Tibet. To explain the exact nature of this huge undertaking, a brief reference must be made to events that do not naturally come within the purview of the period covered by the life of Jung Bahadur.

When the Gorkhas, who claim to have descended from the Rajput chiefs of Chittore, fled from their ancient home of Rajputana before the onset of Muslim conquest, they sought shelter in Nepal, where they soon became a conquering nation, and established a dynasty of rulers. These rulers, with the unexpended zeal of original conquerors, pushed their dominion further north into Tibet, and subjected the southern portion of it, where they ruled for many years, till in 1791, in consequence of some disputes relating to coinage, the Tibetans sought help of the Chinese, who came, drove out

the Gorkhas, and invaded Nepal, with the result that the Nepalese were forced to acknowledge the suzerainty of China, which they do even to this day, though merely as "an ancient form through which the spirit breathes no more." One of the terms of the treaty, by which this war between Nepal and China terminated, was that the Nepalese should pay a tribute to the overlord every fifth year, and the payment of this quinquennial subsidy still continues.

According to this ancient practice, an embassy was sent to Pekin in 1852, with the five-yearly presents to the Chinese Government. It was not till May 1854 that they ever got back to Nepal, though ordinarily the whole journey is completed in eighteen months. Out of a large party of Sirdars, only one ever returned to Nepal, to bear the ghastly tale of woe and suffering to their countrymen. Lieutenant Bhimsen Rana, the sole survivor, arrived at Balaji on the 22nd of May, and there had an audience of the Minister, to whom he described how the Mission had been most rudely treated by the Chinese authorities who, not content with keeping back supplies, were often guilty of acts of positive maltreatment, extending sometimes to beating and buffetting. Appeals for redress, applications for provisions or transport, were alike unheeded, till there was nothing left for the poor Nepalese but to lay down their lives in the strangers' land. This was all, however, during the return journey. Their reception at the court of the Celestial Emperor was nowise contrary to expectations, for robes of the costliest silk, and hoods of the best sables had been presented to every member of the Embassy, as a *khilat* or ceremonial gift. The Emperor Teen-wang had also sent a letter to the King of Nepal, which was presented in full Durbar under a salute of 21 guns.

The pious set formularies of the royal missive were far less heeded than the danger of a rupture with the suzerain power, which their ungenerous treatment of the Nepalese

mission threatened. This danger, which at first only existed in imagination, assumed alarming proportions, as reports of Tibetan outrage on Nepalese traders were received at home. For several years past, the Tibetan authorities at Lhassa had perpetrated acts of gross injustice against the Nepalese, who resided in the chief town of Tibet for purposes of trade. The friction had sometimes flamed into actual hostilities, and some innocent blood had also been shed. No remonstrances were ever attended to either by the Tibetans or the Chinese Ambah resident in Tibet, and in many cases the Chinese themselves were found to be implicated in the offences against which the Nepalese Ambassador vainly complained.

The victims of Tibetan outrage were not only Nepalese traders domiciled in Tibet, but even those who happened to be passing through the country, or who had come merely on a chance visit; and it was obvious that these outrages, far from being merely personal or tribal in character, were deliberate, unprovoked wrongs of a thoroughly national nature. The Nepalese addressed memorials, containing detailed accounts of specific charges, to the Chinese Ambah, requesting him to forward them to the Chinese Emperor, but no answer came from Consul or King. No other appeals were possible than an appeal to arms, and the Nepalese therefore prepared for war with Tibet.

The object of the Nepalese was not merely to have their grievances redressed, or to facilitate trade, but also to make conquests. The portion of Tibet, which lies to the south of the Kerang and Kuti passes, had originally belonged to the Nepalese, but had been wrested by the Chinese and ceded back to Tibet, and it had ever since been the ambition of the Nepalese to recover this lost territory. The present seemed therefore to be a favourable opportunity for realizing the hope of many years, and at the same time for revenging themselves on the treacherous Tibetans for the countless

wrongs they had suffered at their hands for a number of years.

The opportunity was indeed favourable. The Chinese Empire was at that moment torn by a bitter civil war; a formidable army of Chinese malcontents, led by a soldier of fortune named Tientch, had arrayed themselves against the Emperer, and threatened to overthrow the monarchy. The imperial troops had therefore to be concentrated at the capital, to defend Pekin itself, and not one soldier could be spared to repel attacks on the distant borders of the Empire, so that the struggle would be carried on only between the Nepalese and the Tibetans, without any chance of the dangerous mediation of China. Puffed up with hopes of the success of the rebellion under Tientch, the Nepalese built lofty castles in the air about throwing off the galling yoke of the Chinese, and annexing a considerable portion of Tibet to their own dominions.

Hope spurred them on in their active preparations. All through the year 1854 Jung Bahadur was busy despatching messengers, writing letters, going on circuits, holding councils of war, and attending to such other arduous duties as fall on a Minister immediately before the declaration of a war. He was unremitting in his labour, taking little food, and less sleep, and devoting himself to his work for days and nights at a stretch. He created a new army corps of 14,000 foot, and 1,200 horse, and cast 80 light twelve-pounders, 24 six-pounders, and a large number of mortars and howitzers, adapted for mountain warfare. The whole Nepal army was prepared for mobilization, and only 12,000 were to be left at home to garrison the country. The General Officers commanding the Western and the Eastern Districts were each ordered to furnish a contingent of 5,000 soldiers, and several thousands of workmen were engaged in the military factories to prepare ammunition, knapsacks, gun-carriages, boxes, tents, and other

stores for the use of the army, and every possible preparation was made to march upon Tibet, as soon as the stern hold of winter should relax on the Tibetan heights, and the passes across the snow should be sufficiently open for the passage of the army. As the climate of Tibet is colder than that of Nepal, a special kind of warm clothing was prepared for the troops, each of whom received a good supply of *Bakkus* (or warm overcoats lined with thick lambswool) and *Dochas* (or felt shoes with thick soles for walking on the snow). Enormous quantities of grain and food stuff were purchased from the plains, as it was not deemed advisable to drain the food resources of the country. The principal passes leading into Tibet were defended with small detachments of the Field Force, so as to prevent the possibility of any sudden invasion of Nepal by a Tibetan or Chinese army. Accordingly a large force was ordered to assemble at Dhankuta, near the Sikhim frontier, to protect the eastern parts of Nepal, and also to command the Wallanchun and Hatia passes. Similarly another large force was collected at Jumla, to protect the western districts, and also to command the Yari and the Muktinath passes. The preparations were thus as perfect as human foresight could make them, and the Nepalese watched every turn of Tibetan affairs, as they waited for the approach of spring.

On the 24th of February 1855, the second daughter of King Surendra Bikram Shah was married to Jung Bahadur's second son, Rana Jeet Jung Bahadur. This marriage was not celebrated with the *éclat* which attended the nuptials of the eldest, Jagat Jung, owing to the tumult of the threatening war, but a review of 28,000 Nepalese troops, dressed in Tibetan costume, was not dispensed with, as it was designed to serve a diplomatic end—to impress the power and resources of the country upon the mind of a Lama who had just arrived at the Nepalese Court. The object of his mission was to effect a reconciliation, if possible to the advantage of the Tibetan

Government, and in case of failure, to conclude a speedy agreement to prolong negotiations, that would at least enable his countrymen to gain time to complete their military preparations. This man was neither a military chief nor a political officer, but a religious functionary, the head of a monastery, who was entrusted with this duty, as the Tibetans calculated on his sacred calling being a safeguard to him against insult or injury from the Nepalese. The Tibetan envoy was presented to a Council composed of the Minister, his brothers, and a few of the other leading chiefs. In the course of two or three days, the settlement arrived at was that the Nepalese would be quite willing to give up hostilities altogether on receipt of a crore of rupees in cash, to defray the expenses of the Nepalese preparations for war, and to repair the damages done to the Nepalese merchants at Lhassa. Jung Bahadur also proposed a commercial treaty, in order that there might be no danger of rupture between the two Governments in future. Unless these terms were accepted within a reasonable period of time, the Nepalese threatened to clear all outstanding obligations at the cannon's mouth. The Tibetan envoy protested that the men who had plundered the Nepalese firm were mere freebooters, a miscreant horde of homeless marauders, whose whereabouts the Government could not trace. He stated that his Government, after careful investigation, had estimated the Nepalese loss at five lakhs, which sum it was willing to pay down instantly. The Nepalese chiefs refused to abide by these terms, and war was declared.

On the 6th of March 1855, three regiments, each six hundred strong, with twelve guns of different sizes, all under General Bam Bahadur, were drawn up at Thapathalli. After the troops had presented arms, Jung Bahadur spoke to them as follows :—

"Soldiers, the Tibetans slight us, because they underrate our power. They have plundered the firms belonging to some

of our countrymen; and have shed some blood. If we tamely submit to this insult, they will be encouraged in their marauding. I therefore command you to give them a lesson that will convince them of the superiority of our arms, and vindicate the honour of our country."

The soldiers again presented arms, and assured him of their readiness to shed every drop of blood in their veins to uphold the honour of their country. Then followed the ceremony of the war *Tika*, when Jung Bahadur decorated the officers with garlands, and scattered flowers, vermilion, and rice upon the heads of the soldiers, as they marched to the sound of martial music, shouting "Jung Bahadur ko jai!" (victory to Jung Bahadur). They left Kathmandu on their way to Kerang, *viâ* Noyakot, and halted for the first day at Balaji, the men being housed in small tents, so light that three coolies could carry a couple of them, with all their accessories, every such tent accommodating ten soldiers. Their orders were to march straight to Kerang, and take possession of the pass, and of the district lying on this side of it.

On the same day another regiment, a newly-raised corps of Gorkhas, named the "Himala Dhoj," started from Kathmandu, with orders to occupy the Wallanchun Pass; and two other regiments started from Bhatgaon, under General Dhir Shamsher, to occupy the Kuti Pass.

On the 3rd of April, the Nepalese came first in sight of the enemy. The advancing force under Dhir Shamsher was opposed by an army of 4,000 Tibetans, near the village of Chusan. A desultory skirmish followed, which lasted for some hours, at the end of which the Tibetans took to flight, leaving a few dead and dying on the field. The Nepalese were unable to follow up this success, as the ground ahead was thickly covered with snow. The day after the action, Dhir Shamsher pushed on, occupied Kuti, and posted an advance guard five miles beyond it

Meanwhile Bam Bahadur's troops marched on to their destination unopposed. Unopposed too they succeeded in occupying Kerang. Intelligence was here brought to the General that a large force of Tibetans had assembled at two marches from Kerang, and Jung Bahadur at once despatched a reinforcement, consisting of one regiment of artillery and two of infantry under Colonel Bakht Jung, and six regiments of infantry under General Jagat Shamsher.

On all the important stations along the frontier, horse *dâks* were established for the rapid transmission of news to the capital. The commissariat arrangements were all that could be desired, and the camp followers were of especial service. About 30,000 of these had volunteered their services, to follow the different divisions of the army. Half of them were armed with daggers, and the other half with rifles of their own. They fought bravely throughout the war, and were enlisted in the army in place of those who fell in action.

On Jagat Shamsher's arrival at the foot of Gunta Gharri, he found the fort held by a body of 6,500 well-armed Tibetans. The fortress was built on the crest of a steep hill. The cliffs on the left of it were at that time swarming with the enemy, who, conscious of their vast superiority in numbers, were hastening to surround our troops, and command the most advantageous positions. Jagat Shamsher resolved to give battle without delay, lest the enemy should be reinforced and be beyond his strength. Day had not yet dawned, and a biting wind, like a fierce tornado, swept the bare, bleak ramparts of hillside, and the glimmering depths of the valley below. It was an enterprise of pitch and moment, and the attempt to dislodge the enemy from their stronghold was clearly fraught with insuperable difficulties. But there was no recoil. The battle commenced, but what a battle it was! It seemed as if the very heavens frowned over

the horrid carnage that was about to ensue, for the overhanging clouds soon melted into a downpour of rain that falling froze into snow. This was very unlucky, for the Nepalese found great difficulty in dragging their cannon through the slush and mud. But the fight was still kept up. Then came blinding sleet that blew upon the faces of the fighters with relentless fury. The stormy weather was attributed by our men to some sorcery or witchcraft on the part of the Tibetans, who have always been credited with the occult power of bringing on or warding off storms. This battle of man against the elemental deities raged unabated all through the declining day, neither party gaining any decided advantage over the other. Night came on, and our tempest-tossed troops threw themselves upon the blood-stained snow, amidst "groans of the dying and voices of the dead." The Nepalese lost 232 men and 40 officers, while the Tibetans half as many of each.

Early the next morning, the enemy made a sudden sally from the fort, to overwhelm the right wing of the Nepalese. Jagat Shamsher, who was already prepared for battle, met them at all points, and soon drove them back into their entrenchments. He then divided his forces into two parties, and made an assault upon the fortress, from both quarters simultaneously. But still the Tibetans stood firm in their stronghold. He accordingly opened fire upon the fort, and at last the whizzing storm of shots and shells effected what the storm of rain and snow had failed to achieve, and drove the enemy out of their shelter. Jagat lost no time in chasing them over hill and down dale, across streams and through defiles, and did not desist till he had caught 600 of them. He then garrisoned the fort with his own men, and sent the news of the victory to the capital, where it was celebrated by a salvo of 21 guns.

After the fall of Gunta, Jagat and his forces marched onward, till they came upon the famous fortress of Jhunga,

apparently impregnable in strength, solid as a rock, and spacious enough to accommodate 10,000 soldiers. On examining it, Jagat Shamsher was greatly impressed with the importance of the position, and he wrote to his brother, the Minister, that once he was in possession of the fort he defied the countless legions of China. He was accordingly persuaded that the fort should be permanently occupied by his countrymen. It was now held by 6,000 Tibetans, who, alarmed at the prospect of a bombardment, came out, and arranged themselves in battle order. The Nepalese immediately fell upon them with determined energy, hoping to effect their destruction, before reinforcements could arrive to make his own chances leaner. As it was, the advantage in numbers was on the side of the Tibetans. A party of the Nepalese scaled the ramparts, but were instantly cut down to a man. The tide of battle ebbed and flowed all day long. Jagat Shamsher was unwearied in his exertions, presenting himself before his soldiers at each point, and encouraging them by look, word and deed. With the approach of night, came another dismal shower of rain, that discouraged our men as much as it elated their opponents. But there was to be no going back. For nine days the Nepalese continued the struggle, with a determination worthy of the highest praise. The place surrendered on the tenth. The enemy again took to flight, and again did the Nepalese follow in pursuit. Eleven hundred of them were taken, the rest either slain or scattered far and wide among the rocks and ravines. The Nepalese lost 372 in killed, and 159 wounded, while the Tibetans lost no less than 1,721, including their best officers.

The fort was not dearly bought. A large quantity of rock-salt, to the value of more than three lakhs of rupees, which was being taken to Nepal for sale and had been stopped there on the declaration of war, fell into the hands of the

conquerors, besides a large number of *Bakkus* and *Dochas*, and a goodly store of ammunition. Three days later, one of our officers discovered a leather bag containing *Bukisoon* (gold dust), lying in a corner of the fort, carefully concealed under a heap of loose earth. It was full 182 seers in weight, and worth about three lakhs at the lowest rate of calculation. The gold and the salt were instantly despatched to Kathmandu, and the clothing was distributed among the shivering soldiery.

On hearing of the fall of Jhunga, Jung Bahadur left Thapathalli to join the army at the front. Bam Bahadur, who had just been invalided home, officiated as Minister, Krishna Bahadur acted as Commander-in-Chief of the Reserve Force, Ranoddip Singh discharged the duties of Quartermaster-General. Twenty-one hill Rajas, *sirdars* out of office, discommissioned officers, cashiered sepoys, in all some 18,000 men, joined the Minister's camp at Balaji, as volunteers, in hope of hereafter getting employment or promotion. Jung Bahadur arranged this horde into four divisions, and sent them to the different centres of war, to act as reserves. Badri Narsingh was instructed to register the names of 20,000 men, under 45 years of age, on condition that they would, if required, go on active service. It was also decided to raise a new army corps of 100,000, to be held ready to take the field at a moment's notice. All these arrangements were made in less than three days, for it was on the 4th of May that Jung Bahadur received intelligence of the fall of Jhunga, and on the 7th he was on his way to Tibet! This is a stupendous task for any General, and I do not suppose that such marvellous expedition has ever been excelled. His despatches to the several camps, and to the governors of the provinces, are a monument of labour, and would fill volumes if fully recorded, for they go into great detail, illustrating an amazing mastery of facts and figures, an equally startling

foresight of the course of future events, and a faultless judgment of current affairs.

In obedience to orders received from the capital, General Dhir Shamsher marched his troops towards Soona-Goomba, a town about 9 miles from Kuti, named from a gold-roofed temple it contains. The rain was falling in torrents, and the sloping hillside, now fearfully slippery, afforded but a precarious passage to the travel-worn Nepalese, as, at break of day, they beheld with a thrill of joy the magnificent dome of the temple, gleaming in the first faint beams of the springing day. On reaching near, they found temple and tower defended by more than 8,000 of the enemy. It must have been a moment of anxiety to Dhir Shamsher, as from horseback he watched the golden temple bristling with armed men. But with the aid of a telescope, he soon discerned that the enemy's guns were not mounted on wheels, and a sunshine succeeded the cloud upon his brow. Without giving his soldiers a moment of respite, he fell upon the enemy like a whirlwind, attacking them at once in the front, in the flanks, and in the rear. The fighting was desperate on both sides, till the Tibetans, finding many of their officers killed, broke their own ranks, and fled in wild confusion, leaving about 1,500 of their number in the clutches of death or of their death-like enemy. The Nepalese loss was 221 killed, and 195 wounded. The victors pursued their flying enemy with merciless slaughter, through the whole day, in their headlong flight, and did not rest till the darkness of night made further pursuit hazardous.

Meanwhile Jung Bahadur had reached Jhunga. Shortly after arriving there, he came to hear that a force of Tibetans had been sighted at a distance of about four miles from headquarters. To attack them at unawares, he marched at midnight, at the head of six regiments of infantry and a mule battery. As the Tibetans saw him riding with amazing

swiftness on the mountain tops, they gave him the nickname of "Urne Raja" or the Flying King, by which name, it is believed, he is still known in that country. The Tibetans fled before him from crag to crag, till they rallied in one of the newly erected fortifications, where their number was estimated at five thousand. From this fort they welcomed their advancing assailants with a dreadful shower of shots and shells, responded to by a yet more dreadful shower from the Nepalese below. Nothing could stand the fire of Jung Bahadur: the Tibetans fled northwards in dismay, and the little fort was duly garrisoned before the Minister returned to headquarters.

Jhunga to the west, and Soona-Goomba to the east, having been reduced, and the season being far advanced, it was not considered advisable to march on to Tingri Maidan, where the two divisions were to effect a junction. In consequence of difficulties in procuring food and fuel, it was determined to stand fast till the next spring, and, meantime, to collect provisions and army stores of all kinds, to improve the roads, and make everything ready for a subsequent advance. Accordingly Jung Bahadur and Generals Jagat Shamsher and Dhir Shamsher returned to Kathmandu.

Meanwhile the Tibetans were wearying of the war. They wrote to Jung Bahadur to send plenipotentiaries to Shikarjun for the negotiation of peace, and this was done. But the parties could agree on nothing; and so they adjourned to Kathmandu, to arrange the treaty directly with the Minister. But the Minister insisted on retaining the country he had annexed, and on the Tibetans paying a crore of rupees, as compensation for past injuries, and contribution towards the expenses of the war. The Tibetan and Chinese envoys would, of course, not listen to such terms, and accordingly returned to Shikarjun, taking with them Kazi Tilvikram Thappa to meet the Chinese Ambah, and if possible, to settle with him. The

Chinese Consul received him most haughtily, and refused to pay more than four lakhs as war indemnity, and five lakhs more as compensation for damages done to Nepalese property in Tibet. As to cession of territory, he refused to give up an inch of space, as all the land belonged to the Emperor of China, who had made it over to the Lamas, for religious and charitable uses, to support the Buddhist monasteries of Tibet; nor had the Tibetans power to alienate any. If the Nepalese agreed to these terms and restored the territory they had conquered, there should be peace; if not, he threatened, there would be instant war between China and Nepal. To such a menace there could be but one reply, and the nature of it was clearly anticipated both by the Tibetan and the Chinese Ambassadors, as they sulkily withdrew from the hall of audience.

This abortive attempt at negotiation took place in September. Early in November, news arrived that on the night of the 1st of that month, a combined Tibetan and Tartar force, numbering 15,000 strong, had surprised the Nepalese camp at Kuti, and sabred about half the soldiers, before ever they could find time to rub their eyes after this rude wakening. During the brief suspension of hostilities following the commencement of the rainy season, the Nepalese, finding that Soona-Goomba was not defensible, had shifted their camp to Kuti, where they had shut themselves behind strong entrenchments. The entrenchments were forced; a few of the men defended themselves as well as they could, but the majority of them were seized with panic, and bolted; about seven hundred were slaughtered; guns, baggages, ammunition were captured; and the thin remnant of the Gorkhas laid down their arms, and beat a hasty retreat to the neighbourhood of Listi.

The news of this disaster at Kuti was followed by news of another disaster at Jhunga, which was attacked on the

same day and at the same hour. This place was suddenly assailed by an army of 17,000 Tibetans, who, however, could not surprise our men here, as they had done at Kuti. After a struggle of more than an hour, the enemy were driven back, but not before 600 Nepalese and 1,500 Tibetans had lost their lives. The fort was attacked again and again, and each time were the enemy repulsed with considerable loss. During one of these attacks, a few chests containing between them about Rs. 75,000 fell into the hands of the Nepalese.

The Tibetans made good use of their repulse. With every available force they first cut off all communication between Jhunga and Nepal and then appeared again before the place, more numerous than ever. The garrison were called upon to surrender the fort, but they defiantly made answer that they did not know what surrender meant. The Nepalese commander, finding that many of his men were in no condition for fighting, and knowing that reinforcements could not come, did not think it advisable to stir out of the fort and fight a regular battle, though he made occasional sorties, till relief could come from Kathmandu. And relief was never more pressingly needed than now, for provisions had run dangerously short, and the soldiers were withering in the cold, from which their threadbare garments afforded them but little protection. But relief was the last thing they could look for in the near future, for all the passes leading to Nepal were still in the hands of the enemy. Nevertheless Partiman, the Governor of Jhunga, succeeded in sending two of his bravest men to Nepal, praying for speedy aid. Jung Bahadur immediately sent a force under Dhir Shamsher, for the relief of Kuti; and another under Sanak Singh, his brother-in-law, for reinforcing Partiman. Both these officers had to fight every inch of their way from Nepal to Tibet, for the enemy attempted to stop the progress of the advancing columns at every stage. However, with

a loss of some 250 men, they reached the vicinity of Kuti, where Dhir Shamsher formed his forces into three divisions, the right wing under General Bakht Jung, the left under Colonel Makardhwaj, and the centre under his personal command. An attack was made upon the enemy's position from three sides simultaneously, and in spite of their inferiority in weapons, the Tibetans kept up a gallant struggle for three hours, fighting with unremitting zeal from behind their extensive breastworks. Dhir Shamsher's division sustained a loss of 219 men, including three officers, but he carried his position with little difficulty. Bakht Jung's column encountered a force of 10,000, with whom he was maintaining a desperate contest, when Makardhwaj, having disposed of his share of the enterprise, appeared on the scene, and the Tibetans, seeing their enemies thus reinforced, melted away. Hot pursuit was kept up upon them, till the fugitive foemen had been hunted completely out of the neighbourhood of Kuti.

The account of the dead that was made up, after the excitement of the victory was over, unfolded a ghastly roll of 321, whose bodies were then collected and burnt in the Hindu fashion. The wounded, numbering 149, were on the next day sent to the hospital at Khasa, whither the wounded Tibetans also had been taken for the care of their wounds. This is probably the most surprising feature of the war to those who look upon it merely as a bloody business between two barbarian belligerents, neither of whom is capable of that generous love for a fallen foe which is supposed to distinguish modern civilized warfare from the brutal conflict of savage races. Let me tell them, their surprise is but an indication of their total ignorance of the true Hindu character. Savages though we may be in other respects, in respect of mercy and charity, Christianity itself has not surpassed the very first precept of that heathen religion which has taught mankind

*Ahinsa paramo dharmah.** I shall not here institute a comparison between the respective merits of different religions, but never in human history did a Hindu warrior spill one unnecessary drop of blood, or stain his honour with one word of dishonour to a fallen foe.

A curious little incident in connection with the reconquest of Kuti deserves mention here, illustrating as it does the bitter feeling that existed between the Tibetans and the Nepalese, a bitterness that from political hostility ripened into national and even individual animosity. Shortly after the battle, a Nepalese and a Tibetan were seen lying dead, "rolled in one another's arms and silent in a last embrace." Each stiff neck was in the grasp of the other's stiff hand, though neither body bore any marks of wounds.

Major Ran Singh and Captain Pahalwan of the Gorkha force had displayed conspicuous gallantry in the last battle, and were accordingly promoted on the spot by General Dhir Shamsher, in anticipation of sanction from the home Government. This was contrary to the law, and, to uphold its dignity, the General was punished with a fine of Rs. 10,000, and was strictly warned never to do the same again. Thus stringent was Jung Bahadur in the execution of the law. However, after the termination of the war the fine was remitted, and the promotions were confirmed.

A few days after, Dhir Shamsher was ordered to withdraw his forces from Kuti, and retire on Khasa (a place between Listi and Kuti), there to await the further orders of Government.

Meanwhile Sanak Singh, at the head of his relieving force, was fighting his way to his destination. He met with opposition all along his line of march, and it was with the greatest difficulty that he could cut his way through and reach Jhunga, having slaughtered on the way no less than 1,800 of the Tibetans, and lost, of his own ranks, but 400 in killed and wounded.

* *i.e.* 'fellow-feeling is the first of human duties.'

One deed of heroism in connection with the march of Sanak Singh is worthy of being recorded here. The hero was a poor *syce* (groom) in the employ of Subedar Lal Bir. His master had been slain in an engagement, and as he saw the Tibetans running away, he mounted his master's horse and galloped after them, to share the honour of the pursuit. Running into the midst of the enemy's thickest ranks, he struck right and left, and when he was surrounded by four or five Tibetans, jumped down from his horse, and thrusting his *khukri* into the heart of a Tibetan officer, leaped on the back of his horse, and rushed on like a mad lion, and having seen the foe off, returned to the Nepalese camp, practically unscathed. This act of conspicuous gallantry being reported to the Minister, the *syce* was promoted to a Subedarship in place of his deceased master.

Repeated losses at last brought the Tibetans to their knees, and in January 1856, they sent an envoy to Kathmandu to sue for peace. Endless discussions followed, and at the last a treaty was drawn up and signed at Thapathalli on the 24th of March. The full text of the treaty is given below :—

" We, the Nepalese and the Tibetan Governments, do hereby pledge ourselves to live henceforth in peace and amity, and to honour the Emperor of China in the same way as we used to do before. May God ruin whichever party encroaches upon the rights of the other, contrary to the terms of this treaty !

1. The Tibet Government shall henceforth pay Rs. 10,000 annually to the Nepal Government as tribute.

2. As both countries acknowledge the suzerainty of the Chinese Emperor, and as the land of Tibet is held sacred, being the holy shrine of the Lamas, the Nepal Government shall in future help, as far as possible, in defending Tibet against any invading foreign power, and in the event of Nepal itself being invaded by any other nation, the Tibet Government shall undertake to convey all Nepalese property from one place to another, within the territories of Nepal, as the Nepalese shall appoint. The Tibet Government shall further undertake to supply free of charge such transport as lies in its power for the first two months, and after that, at the rate paid by the Nepalese merchants to the Tibetans.

3. All goods belonging to the Nepalese merchants, subjects, or Government, shall be exported and imported, free of duty, from and to Tibet to any country,

whether commercial or not, and the Tibetan Government shall discontinue for ever the collection of the duties that were hitherto levied upon the Nepalese.

4. The Tibet Government shall surrender to the Nepalese all the Nepalese now in captivity in Tibet, and also to restore all the Nepalese guns that had been taken in the war by the Tibetans. The Nepal Government shall similarly restore to the Tibetans all Tibetans now in captivity in Nepal, together with all the captured yaks; and moreover shall withdraw all the Nepalese forces that were on this side of the Bhairava Laugoor Mountain.

5. To protect the interests of Nepalese subjects, there shall permanently reside at Lhassa a Bhatdar in place of the Nayah of former days.

6. Any Nepalese subject shall henceforth be allowed to carry on trade, in any part of Tibet, in any article whatsoever; and no Nepalese subject, except armed soldiers, shall be prevented by the Tibetans from visiting or passing any place within the Bhota jurisdiction.

7. The Nepalese Ambassador residing at Lhassa shall not interfere in any dispute of the Tibetans between themselves; nor shall the Tibet Government interfere in any quarrel of the Nepalese residing in Tibet between themselves. In case of any dispute arising out of any transaction between the Nepalese and the Tibetans, two arbitrators, one on behalf of the Nepalese Bhardar residing at Lhassa, and the other on behalf of the Tibetan Government, shall be chosen to decide the case. The fine, that may in such cases be imposed on a Tibetan, shall go to the Tibet Government, that on a Nepalese to the Nepalese. If any Tibetan abuses a Nepalese he shall, on the report of the Nepalese Bhardar, be fined five *mohurs* by the Tibetan Government.

8. Should any Nepalese or Tibetan be arraigned for homicide, cognizable within the jurisdiction of Nepal, and should he take refuge in Tibet, he shall be surrendered to the Nepalese Government; and similarly, should any Nepalese or Tibetan be arraigned for homicide committed within the territories of Tibet, and should he take refuge in Nepal, he shall be surrendered to the Tibetan Government.

9. If any Tibetan steal the property of a Nepalese subject in Tibet, the Tibet Government shall cause the stolen property to be restored to the owner. Should, however, the offender be unable to restore the stolen property at once, he shall be compelled by the Tibetan Government to make suitable compensation therefor and so with the Nepalese Government in case of a theft of Tibetan property in Nepal.

10. All subjects, whether Tibetan or Nepalese, who may have joined the forces of the Government to which they owe no allegiance, shall be spared their lives and property, and shall not be injured in any way by either Government."

The last article was intended to spare the lives of such Tibetans as had joined the Nepalese during the late war. The Tibetans were at first insistent that it should not be included in the terms, but had at last to yield to the firm will of Jung Bahadur who, clearly foreseeing the vengeance the Tibetan Government would wreak upon these traitors, was

determined to save them from punishment for an offence which had been committed for his own advantage, and had been in a way encouraged by himself.

On the 1st of April orders were issued for the withdrawal of the Nepalese forces from Tibet. The troops were instantly on the move, those in charge of the sick and wounded marching by easy stages. On the 20th they assembled at Bhatgaon and Balaji. Triumphal arches were erected at short distances apart all along the route of march, from the remotest outskirts of the country to the heart of the metropolis. Immense rejoicing prevailed among the whole population, who swarmed out from all parts of the country to welcome their victorious countrymen with showers of vermilion, flowers, etc. Jung Bahadur rode out to meet them in full uniform, followed by a body-guard of 200 men. On reaching the parade ground, he addressed the returning army in the following words:—

"Soldiers, officers, and brothers! You have, by your late achievements, fully realized my hopes of you, and I do not know how to thank you except by wishing you continued glory and success. Your indomitable valour has caused the snow to melt, and the mountains to bend down their heads before you. The Tibetans who had laughed at us have, by your brave arms, been scattered like a flock of sheep across the Bhairav Sarpoor. They who contemned us have sued us for peace; and peace has been granted to them on terms most favourable to your country."

The Commander-in-Chief next read out the treaty, which was loudly cheered. The Minister then announced to them that two months' leave was granted to each soldier and officer, to enable them to recruit their health. When they returned to duty, medals and rewards were bestowed on all such as had done good service in the war.

CHAPTER IX.

A Breathing-while.

THE ways of political men are inscrutable like those of Providence itself, and seldom can we assign the true motive to their conduct, upon which we can put a thousand plausible interpretations. This is especially true of those political personages who from their height of power and position frustrate all efforts at conjecture in explaining the inexplicable. On the 1st of August 1856, Jung Bahadur suddenly tendered his resignation of the Premiership, recommending Bam Bahadur as his successor. The act took everyone by surprise; his own brothers were amazed at this suddenness; and it was regarded everywhere as the profoundest mystery. Jung Bahadur himself offered no other explanation than that he could no longer bear the severe strain that the heavy duties of his office imposed upon his energies, and that it had already told upon his health. While no one doubted that the alleged reason was a mere fiction, everyone failed to discover the true motive of this extraordinary step on the Minister's part. He had no apparent cause for feeling dissatisfied with a position from which he had swayed a nation's destiny for so many years, and in which, but four months ago, he had won the deathless glories of a conqueror, by the successful termination of the Tibet campaign. The intrigues and conspiracies with which he was surrounded during the early period of his rule, had died away, and perfect tranquillity had succeeded the endless confusions of the past. What there might have been in the inmost recesses of his heart, Heaven alone knows. Probably he was really in bad health; probably he suspected that some harm might come from his brothers, and so he relegated his

powers to one of them, and pacified the others with the hope that their turn would come in time. But it is no use heaping conjecture on conjecture: the question of motive in this case remains a question of probability for ever.

General Bam Bahadur was accordingly invested with the powers of Premier, which he was to enjoy till his death. Though he had, on different occasions, officiated in that capacity before, yet he could not, and would not, do anything without consulting his abler brother.

To the people, the news of the resignation of Jung Bahadur came as a great shock. They had been used to look up to him as their best friend, and they reposed in him a confidence based on a reasoned appreciation of all the blessings he had conferred on them. They were alarmed lest the old state of things should come back, and life and property should again be subjected to the whims of despots or the machinations of intriguers. It was of the gravest importance that he should not sever his connection with the Government altogether. They therefore resolved to take some steps whereby he might be prevailed upon to alter his decision, and place himself once more at the helm of the administration. Popular meetings to discuss this were held in several places—the first of the kind ever seen in Nepal, where the people are not in the habit of strongly saying their say. A deputation consisting of all the leading men of the country, and headed by Raj Guru Bijai Raj, waited on the ex-Premier at Thapathalli, and on being requested to state their object, the Raj Guru, on behalf of the deputation, spoke as follows :—

"It is the universal wish of the nation to place the crown of our country upon Your Excellency's head, as the meetest token of the spontaneous gratitude of a loving people. The insignificant services of the meanest private are recognised by awards of medals and pensions: meet is it that such eminent services as have been done by Your Excellency for your country's lasting good, should not go without some fitting reward, wholly inadequate as all such will be to measure the worth of those services, or the depth of our gratitude in respect of them."

The Minister cordially thanked them for their goodwill, and replied :—

"Since you say that your proposal of bestowing the crown on me will be conducive to the good of my country, it will receive my best consideration. But as I can supervise the work of Government without the gaudy encumbrance of a crown, I am not at all disposed to fill the place of one whom I have myself set up on the throne. If my country really needs my humble services so much, I shall not hesitate to return to duty with the first feeling of returning health."

The people then decided to confer on him the sovereignty of the two provinces of Kashki and Lamjung, and easily secured the King's consent thereto. Unwilling to hurt the feelings of his countrymen any more, Jung Bahadur consented to accept this lesser token of their affection. Accordingly on the 6th of August 1856, he was publicly proclaimed Maharaja of Kashki and Lamjung, both the title and the property being made hereditary in his family. He was also invested with powers and privileges of a sovereign character, that he could exercise not only within the area of his hereditary domains but also over the whole of the country between the Mahakali on the west and the Michi on the east. These privileges were—

(1) the right of life and death ;
(2) the power of appointing and dismissing all servants of Government ;
(3) the power of declaring war, concluding peace, and signing treaties with any foreign power, including the British, the Tibetans, and the Chinese ;
(4) the power of inflicting punishments on offenders ;
(5) the power of making new laws, and repealing old laws, civil, criminal and military.

The Charter investing him with these powers also invested the succession to the Ministership in Jung Bahadur's own brothers, one after another, and then in his own sons, and authorized him to coerce the King, should he mismanage

the State affairs, internal or external. Jung Bahadur was thus made a kind of perpetual Dictator, on the model of the Roman Sulla, and came to possess powers vaster than any human being can safely or innocently wield.

Bam Bahadur died on the 25th of May 1857. His death is noteworthy for several reasons. In the first place, there was no *suttee* performed after his death, Jung Bahadur having declared it unlawful. And then, he was the first Minister of Nepal who died a natural death, every one of his predecessors having met with a violent end. As soon as the mourning for Bam Bahadur was over, Jung Bahadur resumed the appointment of Minister, which he had vacated in favour of his late brother. He appeared to have hesitated again for some time, as to whether or not he should put on the harness of office again, and was led into it chiefly by finding himself in an awkward situation No important business of State was ever transacted without his approval, and yet he had no official responsibility or power. The Resident could transact no business with him in his anomalous character, nor could the British Government have any political relation with him, as, although virtually a King, he was still really but a subject of the reigning monarch.

Shortly before the commencement of his second term of office, a conspiracy to take the life of the Minister was brought to light. A Jamadar of the Kali Prasad Regiment was detected instigating many of his comrades to assassinate Jung Bahadur, and it was feared that a large number of old officers were implicated in the plot. A general parade of all the troops was ordered on the Tandikhel, and the verdict of the different regiments, as to the punishment that should be inflicted on the traitor Jamadar, was taken. The soldiers of the Kali Prasad Regiment, unable to stand the disgrace of having a traitor in their midst, instantly fell upon him, and hacked him to pieces. Their main motive

in so doing was to efface the blot of disgrace brought on the race of Gurungs, from among whom the regiment had been recruited.

CHAPTER X.

Services during the Indian Mutiny.

NEVER since the West came in contact with the East, was there a time when a European power was brought to the verge of defeat by an Eastern people, as during the Sepoy Mutiny of 1857. Never since the foundation of the British dominion in India was there a time when the British race were caught in a severer storm than that which burst over their Indian Empire in the summer of 1857. Never also did an Eastern people render more valuable services to a Western power than on the occasion of the Indian Mutiny.

The services which my father performed for the British Government during the Mutiny are now a matter of history, which every schoolboy in India, if not elsewhere, is quite familiar with. Those services have been immortalized by Kaye and Malleson in their *History of the Sepoy War*, a work that remains the best authority on that period of Indian History. There are other valuable works too relating to the same period, and possessing no less authority. Gleaning as I am after so many gleaners, it is not to be wondered at if I have brought out but a very lean sheaf after all. My apology is that to me these services possess an interest over and above what they do to the other writers, an interest which is no other than filial love that makes me "feel those triumphs as of mine."

In May 1857, a few days after the first outbreak, Jung Bahadur, hearing of the Mutiny, offered to place the whole military resources of Nepal at the disposal of the British Government. The Resident, General Ramsay, to whom he first communicated his offer, accepted it in anticipation of the Governor-General's sanction; and Jung Bahadur moved down

about 6,000 troops immediately. Lord Canning, however, declined the proffered aid for the time being, assuring the Minister that he would call for it, whenever he should be in need of it later on. For, as the Governor-General explained, the presence of the Nepalese troops in British India, even as allies, would likely produce undesirable effects on the other native chiefs who had till then stood aloof, and who, misunderstanding the purpose of their arrival, and mistaking them for friends of the rebels, might at once decide to cast their lot with the mutineers. Jung Bahadur was surprised to learn this from Lord Canning, whom he doubtless suspected of pusillanimity, and remarked that he could not understand how the English could expect to govern India with such agents. I have repeatedly tried to show that my father was a warrior of the old type, who never could appreciate the wisdom of what is now called a "cautious policy," which to him was merely an evidence of timidity unworthy of a ruler.

On the 26th of June, General Ramsay delivered to Jung Bahadur a *Kharita** from Lord Canning, in which His Excellency expressed his willingness to accept the assistance of Nepalese troops, as affairs in Oudh had taken a critical turn. Accordingly on the 2nd of July, the Maharaja despatched six regiments of infantry towards Lucknow, in order to create a diversion among the mutineers, while a European force under General Havelock marched from Allahabad in the same direction. At the same time he issued a circular to all commanding officers in charge of divisions, to hold themselves in readiness for marching at a moment's notice.

Before the troops had left Kathmandu, Jung Bahadur held a council composed of all the Sirdars of the State, who were asked to give their opinion on the question of the advisability of the Nepalese assisting their British neighbours. Many spoke in favour of the proposal; many murmured

* *i.e.*, an ornamental wallet for transmitting royal despatches.—Ed

dissent; many again advocated a policy of strict neutrality. But in Jung Bahadur's mind there was no wavering, no flinching; he was firm in his determination of helping the English, for whom he entertained the friendliest feelings, not in the language of western diplomacy, but with all the ardent attachment of a simple mountaineer. Prudence dictated the same course, for the mutineers were setting a very bad example which, if followed by the armies of other States, would convulse all Asia, and might inflame the world, and steep all mankind in the deepest misery. His humanity was shocked by the tales of the terrible atrocities committed by the sepoys, who had murdered defenceless women and children in cold blood.

The Nepalese troops marching to the aid of the British, entered British territory at a point north of Gorakhpur. Thence, instead of marching towards Lucknow, as originally arranged, they were ordered to occupy Azamgarh and Jaunpur, both of which districts were then "in the throes of anarchy." They occupied Azamgarh on the 13th August, and Jaunpur on the 15th. But in the third week of September, a large body of rebels entered Azamgarh again, and part of the Nepalese garrison at Jaunpur was accordingly moved on for the relief of that station. The Nepalese reinforcement left Jaunpur at 10 A.M. on the 18th September, marched 40 miles the same day, and reached Azamgarh by the same evening. Hearing that a rebel force was posted within a few miles of the town, the Nepalese were again on the move at 1 o'clock the same night, and at sunrise the following morning, came in sight of the enemy, who had posted themselves in a very strong position. Worn with a continuous march of about sixty miles, with little rest and no sleep, the undaunted Gorkhas dashed upon the mutineers with such force that in ten minutes they were in full flight.

Azamgarh and Jaunpur were small and comparatively unimportant stations. The area infected was much larger

than could properly be dealt with by the British forces, supplemented as they had been by a small army from Nepal. The rebels had concentrated at Lucknow, and it was feared that the kingdom of Oudh was for ever passing out of the hands of the British, when Lord Canning concluded a new arrangement with the Nepal Government, by which it was settled that Jung Bahadur should personally take the command of a fresh army from Nepal, and proceed to the scene of action as promptly as possible. The English promised to bear all the expenses of their allies, to reward the wounded in action, and present medals to all, after the termination of the war.

There was a party in the State, as I have said before, that was opposed to the British alliance, and so, when rumours of Jung Bahadur's preparations to march to India got abroad among the people, a band of ruffians, many of whom were Bashinaits, formed a conspiracy to assassinate him on his way to the plains. To cloak their murderous intentions they offered themselves for service as volunteers, well knowing that thus they could at once creep into the Minister's confidence. The whole plot was unravelled to Jung Bahadur by one of their own number, in consequence of which several arrests and executions were made. But Jung Bahadur withheld proceedings from being pushed further than was necessary for the interests of justice, for he knew that it would implicate many of his warmest friends.

On the 10th of December, Jung Bahadur prepared to start from Kathmandu on his way to India. Just at the moment he was going to enter his coach, news was brought to him of the birth of a son, whom God has spared to enjoy the honour of becoming his biographer*. My father hastened in to have a look at the new-born babe, and is said to have

* It is sad to reflect that the General did not live to see his work published. This is now done by his family, who deserve great credit for bringing such a valuable work to completion.—Ed.

GENERAL PADAM JANG RANA BAHADUR.

BORN 1857. THIBET EXPEDITION 1883. RESIGNED 1885.

I. P. A.

remarked on the occasion that he was quite sure of success in the noble undertaking on which he was going, as the Almighty had sent him the good fortune of looking upon the face of a third son just at the moment of his departure. My poor mother died shortly after my birth, and I was brought up by the Senior Maharani.

Jung Bahadur split his forces up into three divisions—the first, which consisted of the Rifle Body-Guard and eight other regiments, under the Maharaja's personal command; the second, commanded by General Kharag Bahadur, and the third, by General Bakht Jung. A number of painters and artists also followed the army, to take sketches of famous Indian buildings and of battles. Generals Ranoddip Singh and Dhir Shamsher acted as personal assistants to the Maharaja.

Meantime the Nepalese forces at Jaunpur were ordered to advance on Mubarakpur, where a Mohamedan rebel, who styled himself Raja Iradat Khan, was bidding defiance to the British, at the head of a large irregular force. The Nepalese fell upon him with their wonted fury, and after a short encounter, the Khan fell into the hands of his foes, and was tied and hanged without needless delay. Their chieftain down, the insurgents fled in disorder, the Nepalese hunting them everywhere, till in a short time the whole district of Jaunpur was swept clear of the enemy.

The Azamgarh force acted in a like manner, and after sweeping Azamgarh, they pushed on to Atraolia, the stronghold of the notorious Beni Madho, who fled at their approach. Peace was thus restored up to the very borders of Oudh.

But the Oudh rebels were trying to spread the infection beyond the limits of their own province. On the 19th of October, the Nepalese came upon a band of them, near a place called Kudya. A bloody battle ensued, which raged for more than two hours, during which neither would give way to

the other, till at the end, the Nepalese pierced the rebel lines, and the mutineers fled off, leaving their guns and baggages behind, and without waiting even to sign to their comrades as to where they should meet again. The Nepalese followed closely at their heels, without giving them time to rally or to rest, and captured many hundreds of them.

The rebels next assembled to the number of 6,000 at Chanda, a place 36 miles from Jaunpur. On the 30th of October, a force of 1,100 Nepalese encountered them, and in a few moments drove them back. Their guns, their colours, their camp equipage were all captured. Three to four hundred of them were killed, and about the same number taken prisoner. But the Nepalese paid dearly for their victory : their commander Lieutenant-Colonel Madan Mansingh Bashinait was killed in this action. In this action too Lieutenant Gambhir Singh of the Devi Dutt Regiment captured a gun single-handed, after cutting down five gunners and driving away two others. He received several cuts and gashes all over his body, and was rewarded by a captaincy and the honourable augmentation of " Bahadur " to his name. The Nepalese lost 70 in killed and wounded.

Just after this battle, Lieutenant-Colonel Longden joined the Nepalese with 200 men and two guns. News arrived that the Oudh rebels numbering from 1,000 to 1,200 had, on the 4th of November, taken possession of the fort of Atrauli. The combined forces marched at once in that direction, and on the 9th, attacked and dispersed the enemy, who fled in a panic.

At a place called Sohanpur, 4,000 of the mutineers had taken up a strongly fortified position on the west bank of the Gandak. On the 26th of December, a combined army of 350 Nepalese and 250 Europeans, with four howitzers, marched to dislodge them. Finding the enemy strongly entrenched, it was at first thought prudent to defer the attack

till reinforcements should arrive from Nepal. But on second thought, it was felt that more delay would give the enemy time to fortify themselves all the more strongly. Fortunately the Gorakhnath Regiment arrived just in the nick of time, and the united forces opposed the enemy, who resisted for three hours, at the end of which they were unable to withstand longer the furious onslaught of the Himalayan Highlanders. Great was the valour displayed here by that handful of British soldiers who co-operated with our forces. The rebels left behind them a large number of muskets and swords, and fled towards Majhowli. The victors stuck close to their heels, and they were obliged to make another stand ; but after a brief exchange of shot they fled in terror, leaving one large gun and a quantity of ammunition in the hands of the allies. The victors followed up their victory the next day, by crossing the little Gandak, and destroying the homesteads of the leading rebels. They then marched towards Burhat Ghat on the river Ghagra, there to await further orders.

The commissariat and hospital arrangements made by the English for their Gorkha allies were all that could be desired. But their greatest trouble was the heat of the plains, which they could not endure, and all through the summer months they were in the worst bodily suffering. But with the approach of winter, all was well again, and the sturdy Gorkhas were once more their own men. A small mixed force of Nepalese and British soldiers was left to garrison Gorakhpur, and another, under Colonel Pahalwan Singh, was distributed over Azamgarh, Jaunpur and Badlapur.

At the end of December 1857, a rebel chief, assuming the title of Nazim, collected a force of 14,000 men at Chanda, and made it his headquarters. Another chief, named Fazl Azim, collected another force of 8,000 men at Sarawn, to the west of Badlapur. These bands of mutineers openly defied the British power, and committed ravages and atrocities

in their neighbourhood, with the greatest impunity. On the 21st of January 1858, Colonel Pahalwan Singh and Brigadier-General Franks marched against Fazl Azim, who was, in the meantime, joined by another rebel band under Beni Bahadur Singh, who turned the scale, so far as mere number was concerned, in favour of the rebels. It was nevertheless decided to attack the enemy immediately, and on the 24th, a battle was fought at Nasaratpur, in which the enemy were totally beaten. The struggle lasted only about an hour. Guns, muskets, baggages, prisoners, fell into the hands of the allies in large numbers.

Having thus vanquished one formidable foe, the allied forces marched upon the other, the self-elected Nazim of Chanda. They first, however, turned to Singramow, a few miles off from Chanda, where one Banda Hasan stood at the head of 8,000 mutineers, and armed with eight pieces of cannon, to intercept the march. The Nazim himself, at the head of a still larger force, was waiting at hand, to effect a junction with Banda Hasan, and overpower the allies. The commander of the allied forces, foreseeing the danger of such an amalgamation, resolved at once to beat them piecemeal, before they could unite. The attacking force reached Chanda in the morning, and beheld the enemy securely posted in a mud fort, surrounded by a deep ditch, and defended by a battery of six guns. Neither numerical superiority nor advantageous position was of any avail against the irresistible onslaught of the Nepalese and the British troops. The enemy were soon blown off like chaff, and flew in utter confusion towards Rampura. In this engagement Colonel Pahalwan Singh had a very narrow escape from capture, as he was pursuing a band of fugitives with only a handful of followers. The loss of the Nepalese amounted to 8, and that of the English to 5 or 6. On the side of the enemy it was much heavier, being more than one hundred

The allied forces then marched on, and met Fazl Azim at Hamirpur. Here too the odds on the side of the enemy proved of no avail, for after a gallant fight of more than a couple of hours, they fled in headlong haste, having lost some 800 or 900 men. The remnant of the rebel force then took their stand at Hari; while the allies moved forward and captured the stronghold of Bhadayan. The Nazim had in the meanwhile wheeled round Sultanpur, reached Badshahganj, and there rallied his scattered forces once more, transferring the command of his army to one Ghafur Beg. At daybreak on the 23rd of February, they were attacked by the British and the Nepalese forces. The enemy occupied a strong position on the side of a *nullah* (or rivulet), a few miles long, and well protected by guns.* Nothing daunted the valour of the brave allies, who kept on a hand-to-hand fight with the enemy with swords and bayonets, for more than two hours, after which the rebels dispersed, leaving a vast quantity of arms, baggage, camp equipage, and ammunition, besides twenty guns. The loss on both sides was enormous. But the victory was one of the most important successes yet gained by the allies, for it disheartened the enemy so much that the battle of Sultanpur proved to be the last of the series of fights the allies had to carry on in their march to Lucknow.

The road to Lucknow was now open, and there seemed little chance of any further resistance. Early on the morning of the 5th of March, the Nepalese arrived at the outskirts of the Oudh capital. The next day, the British force that had been left to guard the right bank of the Gumti, crossed that river by means of a pontoon bridge, and the Nepalese quickly followed up, and filled their places by the river's side. On the 7th and the 8th, the advancing British force was constantly engaged in repelling the attacks of the enemy,

* This historical *nullah* flows through the town of Sultanpur, and is known by the name of 'Gabharia'—Ed.

who charged upon them from all sides, and were beaten at each point. On the 9th, the British occupied Badshah Bagh.

Let us now turn to Jung Bahadur. After leaving Kathmandu, he halted for a few days at Bissoulia, to complete his arrangements, and halted again at Sigouli, to await the arrival of a few pieces of ordnance from the capital. On the 23rd of December, he reached Bettiah, eighty-two miles east of Gorakhpur, where he was joined by General MacGregor and several other civil, military and medical officers. Continuing his march, he crossed the Gandak on the 30th, and arrived in the vicinity of Gorakhpur on the 5th of January 1858. Gorakhpur was at that time in the hands of the mutineers, who fled across the Rapti, as soon as they were attacked by the Nepalese. Seven guns and many muskets fell into the hands of the conquerors, who lost but 2 killed and 9 wounded; while the enemy lost 211 in killed and wounded. Gorakhpur was thus reduced to order, and the foundation laid of the re-establishment of the British power in the North-West Provinces.* Jung Bahadur then sent out orders to the allied force on the bank of the Ghagra, to join him. Some parts of the Gorakhpur district being still infested by rebels, he moved his forces rapidly from place to place, and this had the desired effect of sweeping the enemy clear out of the district.

Seven or eight European officers had fled from a place called Mutheari, and had taken refuge at Puddha in the Nepal hills, where Kulraj Singh received them kindly. A few weeks after, all of them fell victims to the deadly Terai fever, with the solitary exception of Captain Hearsay, who now joined the Maharaja's camp.

Jung Bahadur left Gorakhpur on the 14th of February, and reached Barari, on the left bank of the Ghagra, on the 19th. He despatched four of his regiments to reinforce a detachment of the allied army, which lay at a distance of four

* Now called the United Provinces of Agra and Oudh.—Ed.

miles from this place ; while he himself lay waiting for boats on the bank of the river. Here he heard of the victory at Phulpur, where a Nepalese force of 2,800, assisted by about 150 Europeans and 50 policemen, routed a rebel band 6,000 strong.

Leaving behind two regiments of infantry for the defence of Gorakhpur, Jung Bahadur crossed the Gandak, and marched towards Amberpur. But learning, on the way, that the small fort of Berozepur was in the possession of the rebels, he turned aside to reduce this fort which, though scarcely worth the having, might endanger the communications of the advancing force. It was a small fort surrounded by three rows of bamboo thickets and ditches one behind another. Inside these defences there was a mud wall, with loopholes from which the garrison could fire. The Nepalese attacked the fort from all sides, but found it a tough morsel to swallow so easily. The Maharaja made a breach in the mud wall, large enough for his men to rush through, but before they could effect an entrance, the enemy opened a murderous fire, which killed 7, and wounded 46 of the assailants. The brave defenders, numbering only 32 men, all died at their posts. Their heroic defence of the place is worthy of commemoration, and at first created the impression that their number could not be less than 500. The reduction of Berozepur, although apparently of no significance from a strategical point of view, subsequently proved to be of very great importance, for in the vicinity of it there was a larger fort, better garrisoned and better situated, which the enemy evacuated, almost without a blow, as soon as the fate of Berozepur was known to them.

On the 20th of February, another division of 2,000 Nepalese troops attacked and captured two strong forts guarding the approach to Fyzabad. A fortnight later, Jung Bahadur's division was opposed by a rebel horde of 7,000, who had planted themselves on the banks of the Kandu. After a short struggle

they were driven behind a thick jungle, which afforded them some sort of cover. Here they made another stand, but were soon dislodged by General Kharag Bahadur, who dashed into their centre, and summarily decided the day. The only gun in possession of the enemy, together with many hundreds of swords and muskets, graced the triumph of the victors, who lost only one in killed and 16 in wounded, while the enemy lost no less than 650.

On the same day, Gorakhpur was again attacked by the mutineers under Mohamed Husain, who fell upon the small Gorkha garrison at the head of 12,000 men. Not more than 1,500 soldiers could be mustered for the defence. Of these 1,200 were Nepalese and the rest British. Inspite of such tremendous odds, they were soon beaten back with heavy losses.

The Nepalese garrisons of Jaunpur and Gorakhpur had in the meantime applied the sweeping brush everywhere around them, and had driven out the insurgents from their strongholds of Pipra, Sahibganj, Shahganj, Belwa and Jalalpur.

Thus sweeping all resistance before him, Jung Bahadur marched his way to Lucknow, and on the 10th of March reached the vicinity of that doomed city. The British Commander-in-Chief was immediately informed of his arrival, and he sent out two squadrons of cavalry to escort the Maharaja,—Metcalfe representing the Commander-in-Chief and bearing his compliments. As the Maharaja drew near the British camp, Sir Colin Campbell ordered a salute of 19 guns as a mark of especial honour, for it is not the custom to fire any salutes during a siege. Sir Colin also notified to all British officers to assemble at 4 o'clock, in full dress, at the State pavilion which had been pitched for the Maharaja. Amidst the clamour of martial music, the Maharaja appeared at the extreme end of the lane formed by the guard of honour, and walked towards the tent, followed by his brothers and his staff. At his approach the British Commander-in-Chief rose from his seat, stepped to the

tent-door, met the Maharaja, took him by the hand, and led him to his seat. Profuse compliments were exchanged, courteous introductions were made, and each party seemed to appreciate the goodwill of the other. Metcalfe acted as interpreter. Sir Colin expressed his great pleasure that the Maharaja had arrived at a moment when he could be of immense service to the British, and the Maharaja responded by saying that he was ready to place the whole army of Nepal at the disposal of the British Government whenever they needed his services.

While these two Commanders were exchanging civilities, their troops were exchanging blows at the Begum's Kothi, which was one of the strongest strongholds of the enemy in Lucknow. While thus they talked, news arrived that the Kothi had been successfully stormed by a combined Nepalese and British force. Sir Colin asked Metcalfe to inform the Maharaja that it was the 93rd Highlanders, Sir Colin's own regiment, and a Gorkha band that had won these laurels. The Maharaja expressed his double satisfaction at the event, for, as he stated, it was the same 93rd that had furnished him a guard of honour during his visit to Edinburgh five years ago, and he did not doubt but that there must be many in the regiment who could recollect having seen him in their native country. The Maharaja and his personal staff then moved on to their camp, mounted on the Chief's State elephants.

The fight at the Begum's Kothi was, in the words of Sir Colin, "the sternest struggle which occurred during the siege of Lucknow." The victory was the result of a nine hours' continuous cannonading, and the struggle a brilliant roll of gallant deeds, in which the Scottish and Himalayan Highlanders vied with each other in the display of heroism. At the end of the fight, six hundred dusky corpses were counted in the ditch around the Kothi. The losses on the British side were comparatively insignificant.

It is perhaps not generally known that Jung Bahadur's services during the Mutiny were not confined to his powerful arm. It was not merely by fighting that he helped the British, but also by converting into British allies those of the Indian Chiefs who were still wavering in their allegiance. And in this task of proselytising he was eminently successful, for an Eastern chief would attach greater credit to what he heard from another Eastern chief, than to the same thing if reported to him by a foreigner. One instance of this kind of service deserves special mention. Mansingh, the Raja of Shahganj, was one of those doubtful allies that, like a full-crested wave, hung uncertain to which side to fall. He wrote to Jung Bahadur praying for a secret interview, on condition of his giving him his word of honour that he would not be handed over to the British as a rebel chief. The Raja alleged that he possessed conclusive proofs to vindicate his conduct, in not having taken the side of the British. Being assured of protection, the Raja visited Jung Bahadur in his camp, and it appeared that he had, on a former occasion, rendered some piece of good service to the British, who, he alleged, had failed to reward him adequately. He was thus discontented and half inclined to avenge himself. Jung Bahadur brought all his arts of flattery and fulmination to bear upon his doubtful mind, and sent him back completely converted to his own views.

On the 12th of March, Jung Bahadur was requested by Sir Colin Campbell to move to his left, up the canal, and take the positions which the rebels held in front of the Alambagh. Thence he proceeded to capture three large mosques, strongly garrisoned by a force of 6,000 rebels, armed with a few guns. One after another these mosques fell into his hands, but not before he had lost some 200 of his brave soldiers. In one of these places, where the struggle went very hard, the Nepalese appeared for a moment to be losing ground, when Jung Bahadur dashed forward, and encouraged his men

by one of those laconic speeches that, like those of Napoleon, struck fire in the hearts of his soldiers. "Soldiers," he said, "dislodge the enemy at any cost. Glorious will be the history of your entry into Lucknow in the annals of your country." Thereat the Gorkhas fought like demons, and avenged the death of their comrades by slaughtering the garrison to a man.

Another detachment of the Nepalese force, under Colonel Indra Singh, aided by a regiment of British troops, dispossessed the enemy of the Gumti Bridge, and captured 400 of their number. The Nepalese loss was here considerable, and probably disproportionate to the smallness of the task, being 61 killed and 13 wounded. But the worst of it was that 13 of the Gorkhas were taken prisoners by the enemy. In the evening the same day, the Maharaja received the thanks of the Commander-in-Chief for the successes he had won in behalf of the English.

The next day, the 13th, the Sher Division of the Nepal Army successfully crossed the canal, in the teeth of a formidable rebel force. On the 14th, the Maharaja marched to take possession of a mausoleum, one of those lofty *Imambaras** which constitute the chief ornament of Lucknow to this day. In this undertaking he was actively co-operated by a Sikh regiment, who, backed by a British force, displayed the most conspicuous gallantry in dislodging the enemy successively from the Chhuter Manzil, the Moti Mahal, and the Tara Kothi, previous to their entry into the Kaisarbagh, where the allies were received by a severe shower of shots and shells from a hundred housetops in that beautiful square, which in Lucknow's royal days enclosed the harems of a hundred queens. But once they gained a footing inside that royal garden, there was no driving them back, and in a short space of time, Kaisarbagh was reckoned among the conquests. Then began a scene of plunder, the like of which has never

* Literally, 'mausoleums'.—Ed.

been witnessed in the world's warfare. The royal garden of Lucknow assumed the appearance of Aladin's garden of the fairy tales. Dr. W. H. Russel, who was an eye-witness, has left us a most glowing description of the scene, the actual splendour of which has still largely to be realized by the imagination. Jewels, gold and silver brocades, shawls of the costliest material, mirrors of the purest crystal, pictures of the loveliest tints, weapons mounted with gold and studded with diamonds,—these in heaps, and a thousand other articles of the same denomination lay strewed in the expansive court-yards of Oudh's former queens. The plunder was as promiscuous as the vandalism displayed by the conquerors, who smashed ornamented china, ripped up beautiful paintings, and consigned to the flame embroidery and brocade for the sake of the gold and silver. One Gorkha soldier, discovering a pearl necklace of 250 pearls knitted together by a gold string, picked it up, and mistaking them for glass beads, broke or burst the pearls, and threw them away, keeping only the gold string that held them together. So maddening was the devil's holiday at the sack of Kaisarbagh, that the soldiers, unable to find other use, used the shawls as bed sheets!

On the 15th, the Maharaja, accompanied by some British officers, visited the Kaisarbagh, where traces of the last day's work were everywhere in evidence. The same day General Outram crossed the river, and took up his position on the further bank; while a combined force of Nepalese, Sikhs and Europeans took possession of Machhi Bhawan, the mausoleum of King Asafuddowla of Oudh.

On the 16th, Alambagh was again attacked by the mutineers, whom Jung Bahadur beat back again in a few hours. The insurgents were now sadly demoralized and disheartened; thousands threw away their arms and fled across the country; thousands of others melted away at the faintest breath of opposition.

On the 17th, a stray force of the insurgents fell upon Jung Bahadur, as he was marching to the assistance of Outram in his capture of the Huseni Musjid. The Maharaja ordered his men to form themselves into two columns, and meet the enemy at the point of their *khukrees*. With the *khukrees* glittering in their hands, the Gorkhas dashed into the centre of the enemy, with the stirring exclamation of "Jung Bahadur ko jai," and used their daggers with such marvellous skill and courage that not all the enemy's guns could repel the attack or repair the day. The British officers who witnessed this *khukree* fight, were so highly delighted at the sight of the novel spectacle, and so greatly amused at this curious mode of warfare, that some of them humorously remarked that it was no use casting heavy guns or manufacturing complicated fire-arms of any kind, in Nepal, seeing that the tiny *khukree* could do the work just as well.

The 18th was a day of desultory street fighting. Now that all the strong points within the city were in the hands of the allies, it was deemed necessary that all those rebels who had escaped from various points, and were skulking in street-corners, or hiding in deep lanes, should be disposed of before any one could breathe freely. This work went on through all this day. The next day it was resolved that Musa Bagh, a large palace surrounded with gardens, on the right bank of the Gumti, about four miles from Lucknow, should be taken. The rebels had concentrated there to the number of from eight to nine thousand, thinking to make it their last stronghold in Lucknow. The palace was also the asylum of Prince Brijis Qadr and his mother the Begum Hazrat Mahal, whose presence had inspired the rebels to take hope back to their heart, and make one more grand effort in the cause of afflicted royalty. General Outram from one side, and Jung Bahadur from the Charbagh road, made a simultaneous attack upon the place. Position after position

fell away from the enemy's hands, as if by a miracle, and in a few moments, so to speak, Musa Bagh shared the same fate as many others of its illustrious compeers.

On the 20th, the Maharaja was informed that two English ladies of high birth—one, the sister of Sir Montstuart Jackson of the Oudh Commission, and the other, Mrs. Orr, wife of Captian Patrick Orr, Assistant Commissioner—had long been confined by a ruffianly band of rebels, in a house about half a mile away from the Nepalese camp. He instantly sent a company of his men to recover them. Thridding a labyrinth of narrow lanes, they at last reached a house occupied by one Wajid Ali, an officer of the late King's establishment. In a dark room within the house, they found the ladies carefully disguised in Indian dress. They at once procured a palanquin, and fighting all opposition, they brought their noble charge safely to Jung Bahadur's camp. The Maharaja was deeply moved to hear their tale of suffering, and made all haste to send them to the British camp, where their friends were anxiously expecting their arrival.

The city of Lucknow was now gained, but a little more remained to be done. A notorious rebel chief, the ill-fated Maulvi, after being driven out of Lucknow, had come back to the city, and occupied a strong building in Saadatganj, defended by two guns. The building and the guns were captured, but the Maulvi effected his escape.

Thus ended the glorious siege of Lucknow which "will remain to all time a splendid achievement of skill and daring."

> "Banner of England, not for a season, O banner of Britain, hast thou
> Floated in conquering battle, or flapt to the battle-cry!
> Never with mightier glory than when we had rear'd thee on high
> Flying at top of the roofs in the ghastly siege of Lucknow—
> Shot through the staff or the halyard, but ever we raised thee anew
> And ever upon the topmost roof our banner of England blew."

CHAPTER XI.

The Fruits of Friendship.

T was on the 10th of December 1857 that Jung Bahadur had left Kathmandu on his noble mission of chastising the rebels, and on the 23rd of March following, he was preparing to go back to his country after accomplishing his work. In the short space of a hundred days, he had achieved the stupendous task of quelling a rebellion that shook the British Indian Empire to its very foundations, and assumed alarming proportions so rapidly, that it was for a time feared that the country which the English had spilt so much blood in reclaiming from anarchy and misrule, was on the point of reeling back into the beast and being no more. The modern statesman, as he looks back over that frightful period of history, smiles in philosophic calm, in the belief that it was but a commotion of ordinary magnitude, such as often upheaves a kingdom ; that if not quite insignificant, it was nothing like what it looks when attired in the flaunting robes of blue-book literature ; and that therefore those who represent it as a cataclysm of widespread desolation, that threatened the very existence of the British Empire in India, say so merely from excess of enthusiasm, and from a romantic interest that never fails to attach itself to a struggle in which a nation's destinies are at stake. Whatever conclusions may be arrived at by the cold calculating genius of later ages, those who actually beheld that grisly event of Indian history never fail to heave a sigh of relief, and to lift a voice in pious thanksgiving, that all is well again. It is said that after-ages, that behold things afar off, can judge more justly of an event than those who actually took part in it ; that may be so of events, like the Reformation, where time is the sole criterion. But of events,

the very pith and essence of which is horror, lapse of time is calculated rather to dissipate the feeling, than to enable a better verdict to be passed upon it, for a feeling when anatomized ceases to be a feeling. It loses life; and thus to argue about the Sepoy Mutiny in a strain of cold reason is to argue about another event altogether. There is no alternative for us but loyally to take at their word, those who have a word to say about the dreadful drama in which they themselves did figure as actors.

My father always used to say that his "Mutiny days" were the most important period of his life, not from the point of view of hungry ambition, nor from that of the politician's principle, but because it was during this period of his "hundred days" that his personal exertions were more strenuous, his individual responsibility more heavy, than at any time before or subsequently, in anything he did for his own country. It was a work of the noblest self-sacrifice, if judged by a purely moral standard; and indeed it is scarcely possible to apply any other test to services which no mere political alliance could prompt.

On the 23rd of March 1858, the Maharaja left Lucknow for Allahabad, which he reached on the 1st of April next The same day he had a cordial reception from Lord Canning, who was waiting here to meet his gallant ally. The Governor-General thanked Jung Bahadur in the warmest terms for the valuable aid he had rendered to the British Government, during a season of the heaviest calamity. No one was probably a greater sufferer from that frightful storm than Lord Canning himself, and to no one could the clearing sky be more welcome, especially since—if the story that goes be true—prejudices had been raised against him among the Board of Directors, who were led for a time to suspect that the Sepoy Mutiny was merely an engine that Lord Canning worked to gain his secret end of hoisting himself to the throne of Shah Alam, and to set himself up as an English Great Mogul.

On the 8th of April, Jung Bahadur had a private interview with Lord Canning, who again thanked him for his services, in words which suggested that that gratitude was not to expend itself in empty words, but that it would take some tangible form in which to live enshrined for ever. For they were quickly followed up by the most acceptable promise of a cession of territory. "From the Home despatches I learn," said Lord Canning, "that the British Government intend to restore to Nepal all the former Gorkha possessions below the hills, which the Nepalese ceded to the British in 1815." This territory is the tract of country extending from the river Gogra on the west, to the British district of Gorakhpur on the east, and bounded on the south by Khyragarh and the district of Bahraich, and on the north by the hills. It is a tract some 200 miles long, of varying breadth, and adjoining the province of Oudh from end to end.

From Allahabad the Maharaja proceeded to Benares, where he halted for six days, as if to take a brief respite from the labours of the field. Here he was most cordially received by the European officials of the station and the native Rajas. Leaving behind his troops to march by easy stages, he himself took the shortest route to Nepal, and reached Thapathalli on the 4th of May.

A few days after he reached home, he received a letter from Nawab Ramzan Ali Khan Mirza Brijis Qadr Bahadur of Oudh. It is a curious communication, at once mandatory and cajoling, and ran as follows, though the charm has considerably suffered by the translation:—

"AFTER COMPLIMENTS,

"It is well known that my ancestors gave the English a footing on Indian soil. It was we that wrested the province of Benares from the Maharaja who owned it, and put the English in possession of it. In recognition of these favours, they signed a treaty the purport of which was that they would remain faithful to our house, as long as the sun and moon lasted. But after a short time these ungrateful *Feringhees* cancelled that treaty, and with the aid of some of our treacherous

servants, dethroned my father Wajid Ali Shah, seizing his state, palaces, jewels, and everything else that belonged to him. They then collected a large force and a vast quantity of ammunition at Colonelganj, near the foot of the hills, for the purpose of overrunning our country. The cause of the late disturbances was that some time ago the English, in order to corrupt the faith of the Hindus and Musalmans, introduced a new kind of cartridge, greased over with the fat of cows and pigs, and ordered the native soldiers on the parade to bite them with their teeth. On refusing to obey this offensive order, the sepoys were commanded to be blown away by guns, the truth of which must have come to your notice.

"We are quite astonished that the Nepalese, pure Hindus as they are, should be induced by the English to come down to India, to assist them in their diabolical work of demolishing holy temples and mosques, and to fight against their own brothers of the plains. I appeal to your honour to come forward, not as the destroyer of religion, but as the defender of the faith of both Hindu and Musalman.

"In the name of all the Hindus and Mohamedans of India, I sincerely pray that Your Highness will not hesitate for a moment to combine your strong arms with our own, in the cause of our ancient faith. We assure you that, without your help, the English will not be able to stand against us, and that thus the kingdom of Nepal shall extend as far as the banks of your sacred Ganges, and shall be recognized by one and all as the suzerain power of India."

Jung Bahadur's reply is just as curious, and is eminently characteristic of him :—

"AFTER COMPLIMENTS,

"I acknowledge the receipt of your letter dated the 13th of *Jetha** 1915, stating that the English are resolved to destroy the faith of the Hindus and Musalmans, and calling upon me to side with the natives of India in the defence of their religion. It is more than a hundred years since the English first established their power in India, and yet it has never been heard that they attempted to interfere with the faith of the people in a single case. Had I the slightest evidence of what you allege against the English, with regard to their attitude towards the religion of their subjects, I would have bestowed serious consideration on the matter.

"Be it known to all, that as both Hindus and Musalmans have been guilty of the murder of innocent women and children, and of other excesses which humanity should be ashamed of, the Hindu Government of Nepal will never uphold their cause against the authority of the English.

"As you have addressed me a friendly letter, written in friendly terms, I, as a friend, advise you to make your surrender, with all possible speed, to Mr. Montgomery, the Commissioner of Lucknow, and I assure you, you will be pardoned along with your followers, with the exception of those who have murdered English women and children.

"If you do not listen to my counsel, and still think of waging war with the British, I assure you that death will be the inevitable result."

A few days subsequent to the receipt of the Nawab's letter, Jung Bahadur received another from another. On the

* The second month of the Hindu Calendar, synchronizing with our May.—Ed.

17th of May, he received the following letter from Lord Canning :—

"SIR,

"Your Excellency will remember that on the last occasion on which I had the pleasure of receiving Your Excellency on the eve of your departure from Allahabad, I announced to you my intention to restore to the Maharaja of Nepal a certain tract of country adjoining the frontier of his kingdom, which had been ceded to the British Government in 1816. Your Excellency will also remember that I expressed a wish that you should be the medium of the communication to the Maharaja.

"The restitution is made in recognition, and as a lasting memorial, of great services rendered by Your Excellency in person, and by the brave troops under your command, to the British Government. It cannot therefore be made known to the Maharaja and to the Durbar through any channel so fitting as yourself.

"The last of the regiments which composed your Excellency's army are now about to cross the British frontier on their return to Nepal.

"I therefore again repeat to these gallant men, and to Your Excellency as their leader, my cordial thanks for the good service which they have performed, and I place in Your Excellency's hands the letter to the Maharaja, communicating to His Highness the cession of the territory to which I have alluded."

The letter to the King, alluded to in the above communication to Jung Bahadur, was worded as follows :—

"AFTER COMPLIMENTS,

"I addressed a letter to Your Highness on the 23rd December last, congratulating you on the achievements of a portion of Your Highness' forces at Chanda and Koohona.

"Since that time the main body of the auxiliary force of Your Highness, under the immediate command of Maharaja Jung Bahadur, has been in co-operation with the British Army and has greatly distinguished itself.

"The troops composing it have fought at Sahibganj, at Peeparia, at Gorakhpur at Shagrenje, at Phulpur, at Jalalpur, and at Konda Nuddee, and they have in every instance been victorious.

"Maharaja Jung Bahadur reached Lucknow in time to assist in the investment and capture of that city. The service which the Maharaja rendered was rendered with the greatest zeal and courage, and was very valuable.

"I now desire to offer to Your Highness the cordial thanks of the Government of India, for the assistance thus given by the troops of Nepal. Within a few days of this time those troops will have recrossed the British frontier, and I wish that their return to Your Highness' dominions should be marked, not only by this written expression of thanks, but by a public and substantial token of the estimation in which the British Government hold Your Highness' friendly conduct.

"To this end I have determined, on the part of the British Government, to restore to the Nepal State the whole of the former Gorkha possessions below the hills, extending from the river Gogra on the west, to the British territory of Gorakhpur on the east, and bounded on the south by Khyragarh and the district of Bahraich,

and on the north by the hills. Measures will hereafter be taken at a favourable season of the year to mark out the exact boundaries, by means of commissioners to be appointed on the part of the British Government and the State of Nepal.

" I trust that the return of this territory to your Highness' rule will be acceptable to your Highness and to the Nepalese Durbar.

" I wish your Highness to be assured that the great services which have been rendered by your brave soldiers and their distinguished leader, are appreciated by the British Government, and that the goodwill and friendship of England towards your country is sincere and lasting."

About the same time Lord Canning wrote to the Secret Committee of the East India Company, eulogizing the services of the Nepalese troops, in the following terms :—

HONOURABLE SIRS,

" I have the honour to report to you the steps which I have taken to mark the appreciation by the British Government of the great services rendered to it by the army of Nepal under the command of His Excellency Jung Bahadur.

" His Excellency long ago signified a wish, to which I gladly assented, that I should receive him, here or elsewhere, on his return from Oudh to Nepal ; and at the close of the operations against Lucknow, he marched to Allahabad, accompanied by two regiments of infantry and a field battery.

" His Excellency arrived here on the first of last month, and his camp was pitched within a mile of this house.

" His Excellency was attended by some of the chief officers of his army, amongst whom were his brothers, General Ranoddip Singh and Dhir Shamsher.

" The usual visits of ceremony took place, and I had the satisfaction of offering to the Maharaja, in full Durbar, my cordial thanks, for the aid which the Government of India had received from him and from his brave soldiers, and my assurance that the friendly conduct of his Government, the exertions and successes of his troops, would be held in grateful recollection, not less in England than in India.

" Jung Bahadur was earnest in his declarations of attachment to the British Government, and took occasion to commend highly the services and conduct of General Macgregor, C. B., and of the other officers whom I had attached to his headquarters.

" He seemed desirous to impress upon me the inability of his hillmen to bear the heat of the plains at this season, and that this made him anxious for their return to Nepal as soon as possible.

" On the 8th of April, the day before Jung Bahadur's departure from Allahabad, I received His Excellency at a private audience, at which only his own Vakeel who understands English, and the Secretary to Government in the Foreign Department, were present.

" On this occasion, acting upon the discretionary authority conveyed to me in your letter of the 9th February, I announced to His Excellency the intention of the British Government to offer to the Maharaja of Nepal the restitution of a portion of the territory which was ceded by Nepal in 1815, and my wish that His Excellency should be the channel through which the offer should be made to his Sovereign, and

to the Nepalese Durbar ; it being made in recognition of great services rendered to British India by himself and the troops which he commands.

" I have the honour to enclose copies of letters which on the 17th instant I addressed to His Highness the Maharaja of Nepal, and to H.E. Maharaja Jung Bahadur.

" Your Honourable Committee will see that in the letter to the Maharaja of Nepal I have described the territory to be restored to Nepal as the whole of the former Gorkha possessions below the hills, extending from the river Gogra on the west, to the British territory of Gorakhpur on the east, and bounded on the south by Khyragarh and the district of Bahraich, and on the north by the hills. This constitutes that portion of the territory ceded by Nepal in 1815, which in 1816 was made over by the British Government to the Nawab Vizier of Oudh, and in return for which, and for the cession of the district of Khyragarh, the Nawab Vizier cancelled a debt due by the British Government to himself of one million sterling.

" It is a tract 200 miles long, of varying breadth, and adjoining the province of Oudh from end to end.

" The other portions of the territory ceded by Nepal in 1815 adjoined our own old provinces, and have been from that time absorbed into them.

" I propose that the new boundary line between the Nepalese territory and the British province of Oudh should be marked out in the cold season of this year. It will not be possible to enter upon this work, with due regard to the health of those employed, before the end of November."

From the foregoing communications it will appear that Lord Canning had the highest sense of appreciation of the services rendered by my father during the Indian Mutiny, to the British Government. But his opinion was necessarily based on second-hand information, received from the British officers who had co-operated with Jung Bahadur in the war. I shall now quote the opinion of one of such officers, who had intimately known Jung Bahadur, and had worked at his elbow throughout the campaign. Brigadier-General MacGregor, the British Military Commissioner with the Nepalese force, placed on record the high sense he entertained of the value and extent of his services in the following words :—

" Embracing with firmness the alliance of the British Government from the first, H. H. Maharaja Jung Bahadur has never swerved in his loyalty. Assailed by temptations of all sorts, he has thrown them all aside, and at once acquainted me both with the Agents and their promises. He has cheerfully endured privation and exposure himself, and expended the blood of his soldiers in the cause of justice and humanity, and in what he has the sagacity to perceive lie the best interests of his own State. He has led his troops in person in battle, and there they have shown the qualities which have made their nation famous."

Still the Indian Mutiny did not seem to have expended its train of horrors, for within a year of the general pacification, intelligence reached Jung Bahadur that a guerilla band of rebels had penetrated the jungles of Surhi Khola, in the western part of the Nepal Terai. The Maharaja at once despatched four companies of soldiers under Colonel Pahalwan Singh, with orders to take up his headquarters in the fort of Changmi, to watch the movements of the enemy, to prevent their climbing up the hills, and if possible to disarm and detain them, pending further instructions. Colonel Pahalwan took up his station at Changmi at the end of May 1859, but he was disagreeably surprised to find their numbers far above his computation. It was no mere roving band of rebels, by whom little glory could be had, but a regular force of 2,000, armed with matchlocks, guns, and swords, provided with a considerable quantity of ammunition, and occupying a position of great advantage. But the worst of it was that this force was continually growing by aggregation, for hundreds flocked in to swell their numbers almost every day. Pahalwan carefully observed their movements for two months, and in the middle of August, he applied for reinforcements, as his forces were wholly inadequate to the task of subjugating such formidable numbers. There was an unfortunate interruption in the current of events, due to the death of Jung Bahadur's mother, who died on the 8th of August 1858. The Maharaja himself sat in *Kriya*.* On the 24th of September the Maharaja sent another four regiments under Colonel Ran Uzir, with orders to await the Maharaja's arrival at Noakote, and meanwhile employ his soldiers in erecting temporary camps there, and at Batouli, for accommodating the regiments that were to follow.

On the 24th October, Jung Bahadur left Thapathalli with eleven regiments of infantry and a regiment of artillery, and reached Tansen on the 11th of the following month.

* *i.e.* the ceremonies pertaining to the funeral and the subsequent rites of purification.

The next day the Tansen Brigade commanded by his brother General Badri Narsingh, was reviewed before him, and being greatly satisfied with their excellent discipline, he made a present of Rs. 10,000 and a pair of rich shawls to his brother.

On the 14th November, Jung Bahadur arrived at Noakote, where he was greatly enraged to hear that four hundred of the rebels had been shot down by Colonel Pahalwan, who had orders simply to watch their movements, and if possible to disarm and detain them, without causing any bloodshed. However he pushed on to Noakote, where he learned that the rebel horde that had entered Nepalese territory were the personal followers of Nawab Brijis Qadr, who with his mother the Begum Hazrat Mahal, had fled to Nepal to seek refuge in the highlands of India. Both mother and son had an interview of Jung Bahadur at Noakote. The Maharaja received them in a manner befitting the position they had lately lost, and assured them of every care and protection, promising not to hand them over to the British, as this was contrary to the laws of Hindu hospitality. He bestowed on them a handsome allowance, and fixed their residence in a house near his own palace.

Having thus disposed of his honourable guests, he proceeded on to Surhi, to dispose of his dishonourable guests. Here he found that their number was more than 23,000, of whom 11,000 were under arms. It was also discovered that Nana Rao, Bala Rao, and Azimullah had all perished in the western jungles. Their families likewise were generously provided for, each of them receiving a suitable pension and a house to live in near Thapathalli.

The insurgents quickly laid down their arms at the approach of Jung Bahadur, the terror of whose mere name successfully effected what the terror of a horrid massacre had failed to bring about. The notorious Khan Bahadur of Bareilly, and the several thousands of the rebels who were thus peacefully disarmed, were then drawn up before him.

Those of them who had taken part in the massacre of English women and children were sent down to British India, under a strong Nepalese guard; those who had joined merely to swell the number of the insurgents, either voluntarily or under threats, were liberated, and made to settle down as peaceful cultivators in the Nepal Terai, though they latterly found opportunities of going back to their homes.

But Colonel Pahalwan Singh, one of his own officers, had still to be disposed of. He was guilty of a most flagrant act of disobedience, by overstepping the limits of his authority, and massacring 400 of the fugitives in cold blood. It appeared that after watching the rebels for about two months, and apparently in despair of receiving the reinforcements he had called for, he felt impatient to disarm the rebels, and so on the 13th of October, he sent word to them that they should forthwith surrender their arms to him. They hesitated. Pahalwan Singh then summoned the notorious Beni Madho of Shankarpur to appear alone before him, assuring him that his life should be safe, if he obeyed. He too hesitated. This taxed his patience too far, and he gathered all his men together, and demanded the surrender of Beni Madho a second time. This caused great confusion in the rebel camp, some of them being in favour of surrender, others against it. This additional delay fretted his nerves all the more, and on the 11th of November, he marched his troops towards the rebel camp, with a view to terrorizing them into submission. At the head of his troops, he again demanded the immediate surrender of their arms, on peril of death. Hereupon, as Beni Madho came out of his tent to confer with the Nepalese chieftain, some of the extreme rebels, who preferred death to submission, mistaking his intention, thought he was proceeding to make his surrender, and fired upon the Nepalese in the extremity of their indignation. Infuriated at this show of violence,

Pahalwan ordered an indiscriminate slaughter, in which Beni Madho and two other rebel chiefs were slain. When the Colonel's fury had been slaked in the blood of some 400 of the rebels, he ordered a stop to the massacre.

It is difficult to judge fairly in a case of this nature, where much can be said on both sides. Pahalwan's only mistake was that he had probably not waited long enough, before he commenced operations against the enemy; but barring that, it is scarcely possible to maintain that under the circumstances, considering the grave provocation he had received from the enemy, his conduct was anything but proper. However he was severely reprimanded for transgressing his orders, and remained on suspension for a few days, after which he was reinstated to his command.

The incident of Surhi is memorable from the fact that it proved the means of releasing eighteen European ladies and gentlemen from captivity. The Nasirabad rebels had them in their possession, and had brought them with themselves to Nepal, where they were liberated by Maharaja Jung Bahadur. The following is the list of these Europeans :—

(1) John Saunders.
(2) Mrs. Phyllis Bird Saunders (wife of above).
(3) Joshua Davis Saunders (eldest son of above).
(4) Valentine Davis Saunders (youngest son).
(5) Margaret Saunders (eldest daughter).
(6) Ellen Saunders (2nd daughter).
(7) Inglia Saunders (youngest daughter).
(8) Charlotte (wife of Joshua).
(9) George Davis (son of Joshua).
(10) Caroline Davis (daughter of Joshua).
(11) Mariana (wife of Valentine).
(12) Bella Davis (daughter of Valentine).
(13) Mr. Robert.
(14) Mr. Thomas Harwood.

(15) Mr. Declose Mangle.

(16) George Alland.

(17) William Alland (brother of above).

(18) Mrs. Alland (mother of George and William).

I now turn to the account of the personal distinctions which Jung Bahadur received for his services during the mutiny. On the 15th of October 1859, Lieutenant-Colonel G. Ramsay, the British Resident in Nepal, presented to the Maharaja the insignia of a Knight Grand Cross of the Order of the Bath, together with a letter from H. R. H. the late Prince Consort, at a grand Durbar held in honour of the occasion. Colonel Ramsay himself described this Durbar and the investiture ceremony in a letter to the Government of India, in which he said:—

"SIR,

"I have the honour to acknowledge the receipt of your letter No. 5707, of the 17th ultimo, and its accompaniments, conveying instructions for the delivery to Maharaja Jung Bahadur of the collar and badge appendant of a Knight Grand Cross, Military Division, of the Most Honourable Order of the Bath, and the investment badge and star, also a copy of the statutes of the Order, and a sealed packet containing Her Majesty's grant and warrant or dispensation of investiture, and a letter from H. R. H. Prince Albert.

"2. All your instructions have been minutely carried out. The sealed packet was opened by the Maharaja, to whom I fully explained its contents; and His Excellency afterwards, in my presence, signed the engagement (herewith returned), promising to restore the collar and appendant badge, in the event of his ceasing to be a member of the Order, etc. *

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* The document was as follows:—'I do hereby acknowledge to have received from the Lord Chamberlain of Her Majesty's household the collar and badge appendant of a Knight Grand Cross (Military Division) of the Most Honourable Order of the Bath; and I hereby covenant and promise that in case I should hereafter cease to hold my rank and place as a member of the Order of the Bath, I will forthwith restore to the Registrar and Secretary the said collar and badge, and I further promise that I will, without delay, make due provision for the restoration of the said collar and badge by my personal representatives, in case I shall continue a member of the Order until the period of my decease.

Witness my hand, this twenty-fourth day of September, one thousand eight hundred and fifty-nine.

By Maharaja Jung Bahadur Ranaji, Minister and Commander-in-Chief of Nepal. Signed in the presence of—

G. Ramsay, Lieutenant-Colonel, Resident at the Court of Nepal, and of H. Oldfield, Honorary Assistant Resident.'

"3. The representations of the insignia of the Bath, referred to in several parts of the statutes as being annexed to them, did not accompany them.

"4. I presented the insignia to H. E., as desired, on the 15th instant, at a full Durbar; royal salutes were fired in honour of Her Majesty and of Prince Albert when I put them into his hands, and every care was taken to render the ceremony as imposing as possible, in accordance with the Maharaja's own ideas, whose wishes I consulted before we arranged the details of the presentation.

"5. Addresses, which, at Maharaja Jung Bahadur's suggestion, had been prepared in the Parbatia language, were read to the assembled Sirdars by the Raji Goras of the Durbar, such being considered by H. E. as the most public and at the same time the most complimentary manner in which they could be delivered, so as to be perfectly intelligible to the Maharaja Dhiraj and to the members of his Court.

"6. The Mahila Saheb, the King's brother, was present on the occasion, this being the first time, since his release from imprisonment, that I have ever met him at a public Durbar.

"7. After the ceremony, Maharaja Jung Bahadur gave me a nuzzer of two gold mohars (these will be carried to public account), in token of his respect for Her Majesty Queen Victoria, and he afterwards presented me to the Maharaja Dhiraj.

"8. H. E. appeared greatly pleased, and spoke in warm terms in acknowledgment of the high honour which had been conferred upon him; and both he and the Maharaja desired me to convey to the Viceroy and Governor-General their sincere reciprocation of his kind feelings, and their grateful thanks for the manner in which his lordship desired me to express them. He will address a letter in reply to the communication he has received from H.R.H. Prince Albert, the Grand Master of the Order of the Bath, in the course of a few days, which he trusts that the Governor-General will do him the favour to transmit to England.

"I have, etc.,
(Sd.) G. RAMSAY."

As stated in the Resident's letter, Jung Bahadur wrote to Prince Albert as follows:—

"YOUR ROYAL HIGHNESS—

"I have had the honour to receive your letter, dated Buckingham Palace, the 18th of April 1859, announcing to me that Her Majesty the Queen of England has been graciously pleased to nominate and appoint me to be an Honorary Member of the Military Division of the First Class or Knight Grand Cross of the Order of the Bath, of which your Royal Highness is the Grand Master.

"I have also received Her Majesty's grant, and the warrant of dispensation with the ceremony of investiture, a copy of the statutes, and also the various insignia of the Order, which have been transmitted to me by H. E. the Viceroy and Governor-General of India through Lieutenant-Colonel G. Ramsay, his lordship's representative at this Court.

"I beg that your Royal Highness will be pleased to convey to Her Majesty my sincere acknowledgments for this very high mark of favour and of honour, and that you will also express the gratification I feel at the high consideration with which Her Majesty regards my humble services, which will again be freely placed at the Viceroy's disposal, should occasion ever arise upon which they may likely be useful.

"I beg also to thank Your Royal Highness for your congratulation, and the kind wishes you have expressed for my happiness and for the preservation of my health and life. I desire to return these compliments, both in my own and my sovereign's name. It is our united hope that all prosperity and happiness may continue to attend Her Most Gracious Majesty and yourself, and that I may be permitted to subscribe myself as

"Your Royal Highness' sincere friend,

"SRI JUNG BAHADUR (L. S.)"

CHAPTER XII.

THE TRIUMPHS OF PEACE.

BY the beginning of the year 1860, all trace of the late disturbances had vanished, and both the plains of India and the uplands of Nepal slumbered lapt in universal peace. "Peace has her triumphs no less than war," and from henceforth we find Jung Bahadur winning a series of the triumphs of peace as brilliant as those he lately won in the field of war.

In the spring of 1860, the Maharaja paid a visit to the Arsenal, to inspect the new species of guns which were manufactured on an improved type suggested by himself. These improvements related to the lightness of the stock, cheek, elevating screw, trail, wheels, and the boring of the guns, which were calculated to increase the velocity of the discharge, and ensure their propelling accuracy. He was highly satisfied with the work of the Chief Engineer of the Foundry, who was suitably rewarded. For my father was exceedingly prompt in his rewards, which he never forgot to bestow on real merit; and his rewards were always of a substantial nature, in the manner of all Oriental potentates who have not yet learned the art of effecting a saving by converting a pecuniary present into a paper testimonial or a wordy title.

On the 6th of April 1860, he drove to Balaji, where there was an enormous fish preserve, and here he amused himself, as he often did, by feeding the fishes, who approached him in countless swarms, and darkened the waters for several feet around. Feeding fishes on pills of kneaded flour, that are sometimes sandwiched with little bits of paper bearing the name of some god, is a most esteemed act of piety among the uneducated Hindus to this day; and they do it generally in fulfilment of a vow.

During the whole of April and the first week of the following month, the Maharaja held his court at Nagarjun. He was fond of shifting his court from place to place, so as not only to relieve the monotony of work, but to secure better administration,—the principle underlying this policy of periodical transfers being the same that underlies the policy of the Government of India in the annual migration from Calcutta to Simla. I do not know whether he adopted the practice in imitation of Indian Viceroys, or independently, or whether it was the outcome of that earnest solicitude for the welfare of his people that eminently characterized all his measures. For he had a kind of infallible political instinct that guided him in all public matters, and invariably dictated measures the most beneficial to his subjects. On the 6th of May he returned to Thapathalli, and directed his attention to the necessity of organizing a Forest Department, to take charge of the preservation and sale of timber in the jungles of the Terai.

Early on the morning of the 8th of May, the Maharaja rode along the banks of the Manohra to shoot wild duck, of which he soon gathered a full bag. In the evening he reviewed the Patan troops, among whom he discovered a lunatic, who was immediately bound over and sent home, with the right of being taken back into service, if cured within a year. This was done by way of special favour, for it was contrary to the provisions of the existing Military Code to re-enlist a soldier who showed signs of lunacy at any time of his life—an armed lunatic being one of the most dangerous machines conceivable.

The next day, the Maharaja set out in disguise to take a round through the city, and see if the watchmen at the various posts did their duty well. He first called at the house of his cousin General Kharag Bahadur, where he attempted quietly to remove a sword hanging in the Guard-room, and was promptly arrested by the sentinel on the beat, who had failed

to recognize him. On being taken to the General, he was at once identified. His cousin was surprised to see him in that garb at that late hour of the night; the sentinel trembled with trepidation at his audacity in laying hold on the Maharaja ; the General's domestics, who had flocked round at the alarm, fell rapidly back ; and the Maharaja himself stood amidst that throng, apparently well amused at this frustration of his attempted theft. The soldier on the watch was profuse in his apologies, and entreated for his life ; but the Maharaja quickly reassured him by saying, "What ! apology for having discharged thy duty ? what punishment wouldst thou have for having done thy duty ?" Then, turning to his cousin, he said, "I would have no apologies for the performance of duty. I tell you, Kharag Bahadur, I honour that man, and before I leave your house I will make him a Jemadar." Thereupon he called for paper and ink, and instantly wrote out an order conferring upon that soldier the rank of a Jemadar.

My father was in the habit of assuming thick disguises, and wandering about in the streets of the capital, to see for himself if soldiers at their posts were doing their duty properly. Whatever one might say about the policy of detecting misdemeanour and catching defaulters in duty by means of a disguise, the fact cannot be controverted that such has been the practice among those responsible for the administration of justice, in all ages and in all countries. This policy, of course, generally springs from a distrust of one's subordinates and a suspiciousness which in a ruler is specially reprehensible. But in a country like Nepal, so far behindhand in education and in the sense of responsibility which comes from education, some kind of terror is absolutely necessary to keep up a standard of efficiency among the bureaucracy, who are otherwise apt to neglect their duties, to the great detriment of the public interests.

For the next three days, that is, from the 10th to the 12th, all the courts and public offices in Kathmandu were closed, owing to heavy and incessant rain. I have thought this incident worth recording, not only for the fact that the down-pour was of extraordinary heaviness, something phenomenal in the history of meteorology in Nepal, but also for the sake of illustrating the fact that the Maharaja was exceedingly careful about the health of the State servants, on whom he never imposed any task which would in the least endanger their health. With the same end in view, he frequently transferred officers deputed to the unhealthy parts, and never kept them there for long periods, always removing them to more healthy districts, before ever the disorders of the locality had time to fasten on them, or whenever he was petitioned for a removal on grounds of health.

From this point the narrative of Jung Bahadur's life has been preserved to us in an unbroken sequence, and I have in my private possession materials in which lie enshrined the chronicle of his doings from day to day. In fact these materials are nothing less authentic than his own diary, written sometimes in his own hand, sometimes to dictation. He never intended it for publication, or meant it for other eyes than his own, but there it is, the most valuable legacy he has left me. In it we find a complete picture of the man, at least the outward part of him, for the journal sadly lacks those features which might enable us to get even a glimpse of the inner man *as he chose to reveal himself to himself*; it is entirely destitute of all reflections or retrospects or forecasts—all outpourings of the heart, all workings of the head—which give their value to modern diaries in the estimation of modern critics. I am inclined to be of the belief that the reflective or "philosophical" kind of diaries—those that weave a chequer-work of thought and deed—are comparatively less valuable than those that contain a chronicle of the deeds only, unadulterated with

reflections of any kind. For the reader is in these cases left to form his own impression of the author, by drawing his own inferences from his deeds, and this is certainly more desirable than if he is confronted with a series of inferences drawn by the author himself,—inferences which rather tend to dissipate that impression than to strengthen it. And this is particularly so in the case of one like my father, who was a man of action, and not a man of letters, or a man of thought and theory.

Again, the so-called private diaries of great men, which it is now the fashion to give to the world, are in reality not sufficiently private at all, for it is impossible that the authors in writing them were wholly ignorant of the fact that they would one day be dragged out of their recess, and put before the eyes of all mankind. That very consciousness is enough to detract a great deal from their genuineness, for

> "Is there no baseness we would hide?
> No inner vileness that we dread?"

And even supposing there be none, no one wants to reveal everything about himself, even though it be all a brilliant roll of golden deeds, and a dazzling record of golden thoughts; and thus there creeps an impure element into the story of his life, the impurity being due to some suppression, partial or total, some little twisting one way or another, some little colouring, bright or dull, some vain talking, in display or defence, all of which are detrimental to the cause of truth. We have no such danger lurking within the sheets of that dusty bundle of papers which, I repeat, is the richest bequest my father has made to us. I do not mean to say that he has consciously made them over to us, entrusted them to our safe keeping for the future purpose of publication, same as Tennyson, for example, did with his own diary. Far from it. The papers lay among other papers quite uncared-for, and it was by the merest accident that even one leaf of it has been saved from destruction.

My purpose henceforth will be to tell the story of his life, in his own words—event after event as it went on its course—as far as it is possible to do so without danger of causing misconception or obscurity. I shall therefore offer only such remarks as are needful for a proper understanding of the *events*, leaving the understanding of the *man* to the reader's own judgment.

On the 13th of May 1860, the Maharaja wrote to the Nepalese Resident at Lhassa, ordering a speedy settlement of the case in which two Nepalese subjects were murdered by a party of Tibetans. According to Article VII of the Treaty concluded between Nepal and Tibet in January 1856, a case in which one party was Nepalese and the other Tibetan had to be decided by two arbitrators, one from each nation, who were to award the punishment jointly.

On the 14th, he visited the Gunpowder Factory at Theme, where it was reported to him that one of the employés belonging to that establishment had invented a new and improved process of glazing gunpowder, by which a great saving of time and labour could be effected. The Maharaja summoned him to his presence, and desired him to demonstrate the working of his method, which was found highly satisfactory. The inventor was immediately raised to the post of Superintendent of that Department, in which he had proved himself to be a specialist endowed with inventive genius. There was evidently no Patent Office in Nepal, where the invention could be registered, and the fact is significant. The modern theory of a man's possessing private rights of ownership over the products of his inventive skill, has never been known in Nepal, where the commercial spirit of the age has not yet affected the principle that the fruits of inventions and discoveries, by whomsoever made, must necessarily be enjoyed by the public, or devoted to the service of the State.

By this time the Maharaja's family had outgrown the capacities of Thapathalli palace, and enlargements to the building were urgently needed. The architects were called upon to submit designs and models, and on the 15th of May, Ransoor Bisht showed to the Maharaja some building models in wax, that were approved after some suggestions. The engineer was ordered to commence the work immediately, so that it might be ready in a year's time.

Early on the morning of the 16th, he inspected the *Filkhana* (or elephant stables), from where he drove to the residence of his brother Ranoddip Singh, where he took his breakfast. Thence he proceeded to the parade ground where he reviewed the artillery.

It may seem scarcely worth while to encumber the pages of this volume with petty details of this kind, and one may wonder that the Minister himself considered them worth chronicling. But a chronicle is a chronicle, and a man's life is after all human life. And it is probably the presence of these *un*interesting accounts that makes Jung Bahadur's journal a record of supreme importance; for the entry of these frivolous items makes the work thoroughly human, the common tendency of diary-keepers being to fill in each space in the diary with some job bits or other. I should probably have omitted them instead of taxing patience, with accounts of uneventful events, that lack even the biographer's interest. But, as I said before, I shall suppress nothing, alter nothing, improve nothing, but present the story of his life from day to day as it has been handed down to me. It is my despair that I have not even the approximation of a full and connected narrative of the earlier half of his career,—the period of obscurity, the period of the struggle after eminence, and even portions of the period when he had successfully climbed up to the summit of the hill, revealing as they would have done the various earlier phases

of a character of which only the later developments and the finished result of the whole have been spared to us.

Again, this wholesale process of transcribing from the "diary" may be of some interest to those who are curious to know in what manner an Oriental ruler of the present day passes his time, though what has here been said about my father's mode of life, is applicable to the case of other Eastern magnates only with large modifications; for Jung Bahadur's personality cannot be taken as a type, but only as an individual, and an individual of the most singular individuality; he was what in vulgar parlance they would call "a queer man."

The Alderney cows, which he had imported from England some weeks previously, arrived in Nepal on the 17th May. The Maharaja became quite gleeful at the sight of them, and personally looked to arrangements about accommodating them. On occasions my father would display characteristics similar to those that mark the earliest period of innocent simplicity. His enthusiasm about these cows was like the bounding rapture of a little child, that dances with glee, when it gets a new pair of boots, that it will put on, clean, and stow away with its own hands. The unmistakable stamp of a hero that!—as Carlyle would have said. I have the good fortune to have in my possession what few, probably none, else in India possess,—some English cows of this breed, whom I keep as a rare curiosity, and—an esteemed relic.

The entry dated the 18th ought better to have been left unentered, for it relates to a gambling match, in which he himself took part and won a sum of Rs. 25,000. But the "better" is only from the hyper-moral point of view; gambling matches were, and still are, in Nepal as in India, on particular days in the year, a sort of national game that has no tinge of turpitude in it. And even from the ethical standpoint we cannot condemn it more than the modern game

of horse-racing and the gambling that goes on at the race-course under the name of "betting."

From the 19th to the 21st, the Maharaja was busy superintending a course of camp exercises at Chhawani and in the jungles of Simbhoo. The whole Nepal Army on the peace establishment, numbering about 16,000 men, were moved to camp, to undergo a course of camp drill and practice the usual field manœuvres. The idea was to represent the defence and capture of the fort of Jhunga, and with that view the force was split up into a corps of attack and a corps of defence, the former being made numerically superior of the two. The attack was under the command of Ranoddip Singh, the defence in charge of Jagat Shamsher. The defending army was gradually to retire, fighting up to seven positions on the road, and finally to entrench itself within the fortified camp. The mockery was every way made to resemble the reality. The shouts of the assailants, the blare of trumpets, the thumping of drums, the thundering of guns, the rattling of musketry, combined to bring back to the soldier's imagination, the day when, four years ago, they were actually directing an assault on that famous fortress, in the snowy regions of the holy Himalayas. After the supposed fall of the fortress, and the surrender of the enemy, the Maharaja ordered the troops to be drawn up, regiment after regiment, in front of his tent, and encouraged them by a word of approbation for each man. It is this distributive adjective "each" that explains the ardour of that devotion which prompted his soldiers cheerfully to endure the worst hardships, and meet death with a smile, when Jung Bahadur led them on. For never was commander more beloved, never was soldier more attached to his commander; and the attachment seemed to be due to a kind of personal magnetism peculiar to himself, and of which the effects were felt by everyone who once came in contact with him. I have seen people literally

quivering all over, when in his presence, as if some strong current of electricity were passing through their limbs, and I have known no other man having anything like that mysterious effluent power, which seems to belong to the domain of metaphysical inexplicables.

On May 22nd, the Maharaja gave audience to two Chinese scientists, who had come to Nepal to study the fauna and flora of the country. They presented rich gifts of ivory and Chinese mattresses to the Maharaja, and offered *nuzzers* of gold and silver, which the Maharaja touched with the forefinger and returned.

The following day, the Maharaja sent some Himalayan birds of gaudy plumage, that he had shot in the mountains, to certain artists, with orders to paint their figures in water colours. My father was a great patron of art in all its varieties, and was especially interested in photography and painting.

On May 24th, the usual celebrations in honour of the late Queen-Empress's Birthday were held in Kathmandu, where the usual salute was fired. As a special act of charity, the Maharaja got himself weighed against a quantity of grain, that was then bestowed in alms on poor Brahmans. This custom of Hindu rulers, of giving away quantities of grain, clothing, and sometimes gold and silver, equivalent in weight to their own weight, is a very ancient custom that finds mention in the oldest Sanskrit books.

May 25th.—In the morning the Maharaja and his brothers drove round the parade ground, and on returning to Thapathalli, amused themselves by witnessing a buffalo-fight. The afternoon was spent in going through the papers of the Foreign Office, relating to Tibetan affairs.

May 26th.—At noon he and his brothers enjoyed themselves by angling in the lake of Tandah, by whose shores they afterwards held a picnic.

May 27th.—Orders were issued for the closing of all offices in the capital, except two courts of justice, owing to the prevalance of cholera which raged in an epidemic form throughout the city, the daily mortality being sometimes over one hundred. No outsiders were allowed to enter the grounds of Thapathalli palace, nor were the servants permitted to go about the *bazaars*. In spite of every effort made to improve the sanitation, the pestilence continued to decimate the population all through the months of May and June, during which neither business nor amusement was sought by the Minister. Hence probably it is that I find no entries in his diary under any date between the 27th of May and the 28th of June. On this latter date, the Maharaja and his family removed to the hills of Nagarjun, to escape the infection.

From the 19th of July to the 1st of August, the Maharaja was busy in the Panjni, or the annual overhauling of all Government offices—a task demanding the heaviest strain on the energies of the most energetic man in Nepal—the Maharaja.

On the 2nd of August, there was a grand march past of troops numbering more than 14,000 men and officers, with 236 horses and 62 guns. At one o' clock, the Maharaja left Thapathalli on his way to the parade ground. There he was received by the Commander-in-Chief and his staff. A few minutes after, he was also joined by the two Ambahs who had lately come from Lhassa to visit the country; and a procession was formed, headed by an escort of body-guard, and comprising three state coaches, each drawn by four horses. The guns fired a salute; the troops were drawn up and simultaneously presented arms, while the massed band roared thunderous music. The Maharaja and the party drove slowly along the whole line, from right to left, the bands of each regiment playing as the Maharaja went past. He then halted at the saluting stand, where the royal standard of

Nepal had previously been set up, and the troops marched past. The Maharaja left the parade ground at 5-30 P.M., heartily weary of the long ceremonial.

August 3rd.—The Maharaja bought a diamond necklace and a pair of armlets, of a Delhi jeweller for Rs. 1,40,000.

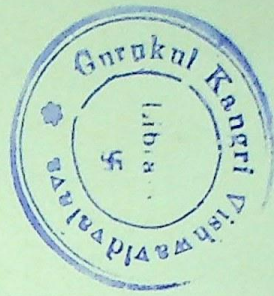
August 4th.—In the evening there was a horse-race of all the principal racing ponies in the Maharaja's stables, the Maharaja himself being present at the parade ground to witness it.

August 5th.—At night there was a banquet in the palace gardens of Thapathalli, at which the Maharaja's brothers and cousins and all the principal civil and military officers were present.

August 6th.—The morning hours were devoted to judicial work, and three appeal cases that were lying long in the file of arrears were disposed of. In the evening he witnessed a fight of wild boar.

August 7th.—Fifteen privates, who were reported to have given great satisfaction in their work and conduct, were promoted to the rank of Havildar. In the evening he inspected the new buildings which were in course of construction.

From the 8th to the 31st of August, the Maharaja held his court at Godavari. During these days he used to devote the mornings and afternoons to hearing appeals, and the evenings to hawking and gardening, in especial the plantation of vines and cardamums.

On the 1st of September, the Maharaja removed his court to Chharia, where he stayed for three weeks. In that forest tract of country, he roamed about the woods, letting loose birds and animals of various species, in order to make it a game preserve, where in old age he might hunt and shoot, without the necessity of undergoing any impossible amount of fatigue and exertion. He often used to say that it was

THE PRINCESS OF BAG.

[A DAUGHTER OF SIR JANG BAHADUR.]

IP. A.

his intention not to discontinue the old exhausting and laborous mode of hunting till he was 65 years of age, that from 65 to 70 he would confine himself within the precincts of his favourite Chitavan, and that, if God spared him to a further age, he would still sport there or at Gokaran, even if conveyed in a palanquin.

On coming back to Thapathalli, the Maharaja was laid up with fever for ten days. On the 4th of October, he was permitted by his physicians to leave the confinement of his room, and to go out on a short drive. The first act of state business he did after his recovery, was to order Ranoddip Singh to put up milestones in many of the thinly-inhabited parts of the eastern districts, and the work was immediately taken on hand.

October 6th.—Specimens of thirty or thirty-five species of snakes, that had been collected from different parts of the mountainous regions were, on this day, presented to the Maharaja, who first sent them to the royal artists to have their likeness taken in natural colours, and then transmitted them to the chief medical officer for the preparation of a particular kind of medicinal oil.

October 7th.—Early in the morning the Maharaja, accompanied by his brothers, and the principal members of his staff, rode to Bhatgaon, where after reviewing the troops, he visited the Siddha Pokhari tank. Finding the bed of this tank full of mud and strewn over with pointed potsherds, he ordered it to be thoroughly cleaned, after pumping out the dirty water.

October 8th.—The Librarian in charge of the State Library had some time ago reported to the Maharaja the loss to the Library of several rare Sanskrit manuscripts, that had been taken away by European visitors and had never been replaced. The Maharaja was thenceforward carrying on a thorough search, to procure duplicate copies of the lost books.

and after endless troubles copies of the following manuscripts were obtained and presented to the Library.

(1) Vajravatĭ-tantra—copied on palm leaves.
(2) Guhya-pĭtha-tantra— ,,
(3) Dharma-patrika-tantra— ,,
(4) Mahănirvăna-tantra.
(5) Shivadharma-tantra.
(6) Tantră-khyána.
(7) Karavíra-tantra.
(8) Mahákála-tantra.
(9) Pará-tantra.
(10) Mahá-róshana-tantra.
(11) Kálachakra-tantra.
(12) Hé-vajra-tantra.
(13) Chanda-maha-roshana-tantra.
(14) Ekavira-tantra.
(15) Parmeshwar-tantra.
(16) Nishpanna-yogámbará-tantra.
(17) Ashtasahasriká-prajnăpramitá.
(18) Adi-yoga-samádhi
(19) Bodhisattwăvadāna-kalpalatá.
(20) Aryăvalokiteshwara-guna-karanda-vyuha (poetry).
(21) Lokeshwara-parajiká.
(22) Pratyangiră.
(23) Vasundhara-kalpa.
(24) Lokeshwar-Sataka.
(25) Mudră-rákshasa.
(26) Siddhánta-dípiká.
(27) Káma Shastra.
(28) Guhyasamáj.
(29) Kriyă-yoga-săra.
(30) Veĭdănga.
(31) Rája-nitisara.
(32) Megha Sutra.

(33) Yuddha-jayărnava.
(34) Anga-vidyŏ-jyotisha.
(35) Varăhamihira-kritā-jyotisha.
(39) Vajrasùchi.

On the 9th of October, six white deer that had been entrapped by *shikarees*, were presented to the Maharaja, who was exceedingly delighted with the captures, and ordered them to be let loose in the jungles of Nagarjun that they might breed and multiply there.

10th October.—There was a grand wrestling match at Thapathalli. Six renowned athletes who had come from Baroda and the Panjab to challenge the Nepalese champions were, each and all of them, successfully overthrown by our men. The Maharaja rewarded the vanquished combatants with half the amount he gave to the victors. In the evening there was a display of fireworks in front of the palace.

From the 11th to the 29th, there is little to note except that every morning from 7 to 10, he used to go through the State papers of the Home Department (*mulki khana*), and that in the afternoon he heard appeal cases, and in the evening he sometimes practised at rifle shooting, and sometimes went out on a ride.

On the morning of the 30th, the Maharaja and his sons were photographed in a group. I am sorry this valuable piece of art has passed out of my possession.

The next day the Maharaja, accompanied by myself and Babar Jung, drove to Balaji, and visited Jagat Shamsher. In the evening some newly caught elephants were fed in the Maharaja's presence at Thapathalli.

November 1st.—In the morning the Maharaja witnessed the performance of a number of Indian jugglers, whose tricks and sleights of hand he seems to have much admired. The evening was spent in rifle practice.

November 2nd.—Twelve Panjabi Sikhs, who had for some time been in the service of the British Government, petitioned the Maharaja to have them enlisted in the Nepal Army. Two of them were appointed Jemadars, and the rest enlisted as privates. In the evening the Maharaja superintended the work of setting up glass safes over his vineyard, to protect it from frost. He had imported these glass safes from Kabul.

November 3rd.—The Maharaja was busy the whole of this day in distributing clothing among the members of his household. These clothes had been purchased at Kathmandu for an aggregate sum of Rs. 1,35,000.

November 4th.—The morning was spent in hawking. At noon he inspected the four new carriages that he had ordered from Calcutta, and bought some 200 wild ducks to be let loose in Ranipokhari to breed and multiply.

November 5th.—The new buildings desired for the enlargemant of Thapathalli palace were inspected again this day. Orders were at the same time given for the construction of additional stable accommodation for the new carriages, Ranoddip Singh being commissoned to order three barouches and two landaus more from Calcutta. At midnight the Maharaja, accompanied by the Maharanees, drove to Balaji and back to Thapathalli, presumably in the new Calcutta carriages.

November 6th.—The law relating to the transfer of property was amended and improved. Two Arab stallions, that were imported from Bombay, were sent to Salyan, to improve the breed of the horses in the Government stud in that place.

November 7th—24th.—The Maharaja resided with his family at Hathiban. Here his mode of life was much the same as elsewhere in mofussil stations. After finishing his prayers and breakfast early in the morning, he used to hear appeal cases till 9 o'clock. At noon he hunted deer with Nepalese hounds. The evenings he spent in the company of his officers in lance practice and tent-pegging.

November 25th.—Jung Bahadur left Hathiban for Thapathalli. Shortly before his departure, a neighbouring landholder, who had come to bid goodbye to the Minister, presented him with a basket containing four leopard cubs. The Maharaja played with the little brutes, who were quite tame, and submitted themselves to be fondled and petted as if they were so many kittens.

November 26th-December 24th.—Preparations on an immense scale were made for the Maharaja's shooting party, which was to be escorted by the Rifle Regiment, the officers of which were granted short leave, to complete their preparations for the march to the Terai. All the elephants were ordered to be assembled at Hitowra. The Maharaja spent some time every day in personally inspecting the hunting requisites, as they were being packed for despatch. He frequently amused himself with quail-fighting, which from time immemorial has been one of the commonest pastimes in Nepal, among all classes and persons of all ages. The only country in the world where quails, beyond being valued merely as an article of food, are valued for their warlike skill, is the country of Nepal, where there is a crying demand for them, in winter when they are easily netted by hundreds.

December 25th.—The Maharaja held a council at Thapathalli where the seals of the State were solemnly handed over to his brother Krishna Bahadur, who was to officiate as Premier during Jung Bahadur's absence.

On the 26th, the Maharaja and his *shikar* party left Thapathalli and halted for that day at Chittang. On the 27th they reached Chisapani, where the Maharaja inspected the fort, and ordered an increase of five guns to the artillery. The same day he knocked down his first game—a tiger and two stags. The next day he proceeded to Choughada Madi, where he shot a tiger measuring 12 feet in length. On January 2nd, 1861, he shot another tiger and captured

two cubs alive, which were then sent by *dâk* to Thapathalli.

On January 4th he reached Lakhimpur, where he shot one tiger and one leopard.

January 5th.—At Patharghatta, where he shot a tigress.

The breaking up of the camp had already commenced on the 6th, but on hearing that a herd of wild elephants was seen in the jungles close by, orders were given to prepare for a *kheda* next morning. By sunrise on the 7th, the Maharaja accompanied by 307 of his best elephants was fast in pursuit of the herd, and after a ten-hours' toilsome run, came upon a small herd, and barely succeeded in securing a single member of it. He returned to camp severely knocked up, and with his clothes all torn, late in the evening. The next morning the same course of *kheda* was followed, and after a run across twenty-five miles of jungle, he came in sight of a large herd trotting across an open space on the left side of a vast prairie. The tame elephants, on one of which the Maharaja himself was seated, soon thrust themselves among the wild herd, one of whom the Maharaja's lasso at once made prisoner, followed by seven others at rapid intervals, captured by the *mahauts.* Each of the wild elephants was led by two tame ones, who were thoroughly trained to the work, and they skilfully did their double duty of acting as warders against attempted escapes, and castigators against unruly behaviour.

On the 9th, the camp was shifted to Padria, where the Maharaja shot two tigers.

Throughout the remainder of January, the Maharaja remained in camp, shifting from place to place, shooting tigers, catching elephants, and enjoying himself to his heart's content. Wherever he pitched his camp, both big and small game in plenty fell to his gun. I shall not trouble the reader with lists and figures, and shall content myself with general accounts. One day, when the Maharaja was at Khojpur, it

was reported to him that a huge snake had been discovered twining round the trunk of a tree, a few miles east of the camp. Rifle in hand, the Maharaja lost no time in betaking himself to the place in search of this novel game. Arriving at the spot, he found that the reptile was an enormous boa-constrictor, measuring 45 feet in length. It was immediately despatched, and taken to the camp on the back of an elephant, though it was with great difficulty that it could be uncoiled from the trunk, or lifted upon the elephant's back. Sketches of it were taken, and then it was flayed, that its skin might he cured and preserved. The body was afterwards cut up, and then it was discovered that the reptile had, shortly before its death, swallowed a young hind, which still lay in its stomach, entire and unchanged.

February found the Maharaja in the full tide of enjoyment, and apparently quite unsated with his sport, though he had, in only a month's time, shot more game than falls to the lot of the most sportsmanlike English Duke in a whole year, and of ordinary *shikarees*, in a life-time. At Narsinghtappa he shot eleven rhinoceroses, and captured two young cubs alive, whom he sent to Thapathalli to be included in his zoological gardens.

During these rambles, the Maharaja heard in a village that a tiger had killed three of its women, and was the terror of the neighbourhood. Ascertaining its haunts, the Maharaja ordered a buffalo to be tied to a tree, near the place the man-eater was fond of resorting, but after impatiently waiting for some time, as the tiger did not turn up—probably because it was already satiated with human flesh—he sent out his *shikarees* to trace out the brute. After a considerable time, they brought word that they had discovered him fast asleep in a thick hedge. Jung Bahadur instantly snatched a rifle, and made every haste to surprise the tiger in his dreams. The brute was rudely awakened by the lodgment of a bullet

inside his head, and on waking up found himself in the jaws of death.

By this time the season was too far advanced, and the heat of the sun was becoming rather unpleasant. So he turned back to the capital, and reached Thapathalli on the 12th of April, having shot in all 21 tigers, 11 tigresses, 2 tiger cubs, 2 leopards, 2 bears, 11 rhinoceroses, 2 stags, and 1 boa-constrictor. Two young rhinoceroses, 2 tiger cubs, and 28 elephants were caught alive.

CHAPTER XIII.

WORK AND SPORT.

"HAPPY is the country which has no history"; but since such a country is more likely to founder than to flourish, it is best to take the remark with a small modification, and say that happy is the *period* which has no history, for otherwise a country without a history is a country without existence. From 1861 onwards till the very close of Jung Bahadur's life, the history of Nepal is absolutely unhistorical in the sense in which "historicalness" is incompatible with happiness. And hence the historian of this period has to perform a task of the greatest difficulty, for comparatively speaking it is much easier to write the history of a "historical" period than to chronicle the humdrum occurrences of a semi-historical or unhistorical epoch. And this is the difficulty that now besets me, as I proceed in my attempt to record the uneventful events of a period of profound peace.

Towards the close of April 1861, a most queer case was brought before the Maharaja for trial. It was a claim against his own father, brought by one Lila Dhar, for the payment of a sum of Rs. 2,300 said to have been lent to Kazi Balner Singh 24 years ago! The man produced a written bond in support of his claim. Such a claim, made as it was so many years after the death of the alleged debtor, carried suspicion on the face of it; and even otherwise was untenable on technical grounds of law. But the Maharaja, disregarding every other consideration than that of the honour of his family, at once ordered the payment of twice the principal amount, together with any interest that might be due thereon, calculating at the rate of 10 per cent per

annum. It appeared that this man Lila Dhar was one of the servants of the Kazi, when in 1837 he was driven out of power and position, in consequence of a revolution. It was likely that Balner Singh had really borrowed money from this man, for as we know his extensive charity always left him in a state of impecuniosity. Even if unlikely, an old faithful follower of his father deserved nothing less, especially when he chose to make a claim of it.

Similar acts of charity distinguished the whole of Jung Bahadur's conduct, both public and private. About the same time he made a gift to a Brahman, of what is called a *Ratan-dhenu*, or the image of a cow made of gold and set with precious stones, of the value of Rs. 2,500. The gift of a cow to a Brahman is one of the most approved acts of piety among the Hindus, such that it is often spoken of a standard of measurement in judging the comparative merits of different kinds of charity, for the Brahmans frequently speak of a certain piece of charity as equivalent to the giving away of one hundred cows, a certain other, of fifty cows, and so on, thus making the present of cows a unit of comparison.

This year was a year of scanty rainfall, and the river Baghmati remained too shallow for purposes of watering elephants. This difficulty was a perpetual one, for the river is naturally not deep enough for that purpose, except only during the rains. The Maharaja therefore gave orders for the cutting out of a deep trench in the sandy bed of the river, for the convenience of watering elephants, who were thus provided with a splendid swimming bath of enormous length.

His elephants and his troops were his special concern, at all times and in all places, and this was well in accord with the two predominating points in his character—his sportsman-like instinct and his warlike spirit. Wherever he went he never failed to hold a review of the troops in the station, not only to see that they were maintained in a state of efficiency.

but also to enjoy the "giddy pleasure of the eyes"—a military review being a spectacle that pleased them most Likewise he frequently visited the elephant sheds, to see that every care was taken of those creatures that were the means of ministering to his keenest delights.

Once while thus visiting an elephant-shed, he met a Kabul cloth-dealer, with whom he fell into conversation that slowly drifted into politics and other topics of a similar nature. Jung Bahadur was very fond of holding converse with men of low position—soldiers, sailors, tinkers, tailors, butchers, bakers—with whom he sometimes discussed the highest political and social problems, probably in order to discover in what light the masses looked upon matters on which the constitution of their Government had denied them a voice. The Maharaja, probably pleased with the intelligence displayed by the *Agha* (for so these itinerant Kabul merchants are designated in India) purchased the whole of his stock-in-trade for Rs. 3,000. The man was overjoyed at this unexpectedly speedy sale of his wares, for he could now at once go back to his distant home, instead of staying long months as, in the ordinary course, he would have been obliged to do. The method of transacting business adopted by these Aghas is curious. They offer their goods on credit to men, usually of small means, of whom they do not know anything, and with whom they enter into a verbal contract for the payment, in small monthly instalments, that they will come each month personally to realize, till the whole sum is paid up. They generally begin to appear in India with the approach of winter, and leave the country as soon as the hot weather sets in.

On the 30th of April, the Maharaja left Thapathalli for Nagarkote, where he held his court for 27 days. His ways of life here were what they usually were during a circuit—hawking, hunting and gardening in the morning, business in the afternoon, rambles in the evening, for he never failed to

alternate his amusements with visits to the poor of the neighbouring villages, whom he visited incognito, in order to ascertain their real grievances. In the evening he heard English newspapers read to him till dinner. While he was at Nagarkote, he received tidings of the birth of a daughter, who was afterwards given in marriage to the Raja of Bajhang.

On his return to the capital he and his brothers worked for a fortnight in examining the annual report of the Postal Department. Of all the numerous branches of civil administration, Jung Bahadur attached the highest importance to the Post Office, the arrangements of which he brought to a state as near perfection as anything human could be--a task of the greatest difficulty, considering the geographical conditions of the country. At the same time he did not neglect other important departments, for though he was essentially a military man, and was at his best in military administration alone, civil administration was not suffered to languish in shade. The Public Works Department had his attention no less. Roads, bridges, public buildings were constantly springing up in all parts of the country under his fostering care. He ordered the building of a small bungalow in the European style at Hathiban, to serve as his shooting-box. This hill station was one of his favourite resorts, for it abounded with all descriptions of game.

The Minister was equally keen in the matter of education, which he regarded as a national concern. Every year he took care to visit the Darbar School, and award prizes to the most successful students, and thus encouraging the little boys in whose hands would rest the task of maintaining the glory of their country.

On the night of the 29th June, a fire broke out at Patan, and on receiving a report of it, the Maharaja at once hastened to the spot, and ordered the bugle to be sounded for the Fire Brigade. In a moment 1,500 soldiers of the Patan

garrison gathered at the spot and put out the fire, before it had consumed more than a couple of houses, or taken more lives than those of a man and a woman.

On the 12th of July, the Maharaja celebrated his birthday. Among the Hindus the observance of birthdays is a religious ceremony, and the birthday is therefore calculated according to the lunar Hindu calendar. Learned Pandits were invited to take part in the ceremony, which was accompanied by the usual modes of rejoicing and acts of charity. The Maharaja was weighed against a particular kind of corn that is held sacred on birthdays, and that is afterwards distributed in alms to the poor. The Brahmans were feasted on a sumptuous scale and dismissed with rich presents. Even birds and beasts were fed on invitation, as quantities of corn were thrown in places frequented by pigeons, goats, cattle, etc., and even the ants were feasted on flour and sugar, which were sprinkled at the mouth of their holes, or wherever a swarm of them was seen passing by. All public offices were closed for a holiday, and one-tenth of the prisoners undergoing a sentence of six months' imprisonment or less, that were present in Kathmandu jail on this day, were released, and the same benefit was extended to people suffering confinement for debts under Rs. 10, all such being paid off by Government.

August was a month of festivals, such as the Gaijatra, Baghjatra, etc., which offer much excitement to all classes in Nepal, though they are purely of Newar origin. Dr. Oldfield has given a most interesting account of these festivals in the second volume of his *Sketches from Nepal*. He tells us how the people prepare for these festivals for many days previously, and suspend their daily avocations to perform the various kinds of work required at them, for which they get no other reward than the satisfaction of having performed a religious duty, and acted up to the

example set them by their ancestors. These festivals are accompanied by worships at the temples of those particular deities in whose honour they are held, and by characteristic forms of amusement. Sometimes they are attended with the slaughter of buffaloes, and the Newars drink copiously of the fresh blood, as it issues from the bodies of the victims.

Compulsory attendance at these fairs is enforced by the superstition that the "awul" fever of the Terai is suspended during the days these festivals last, and that none who are present at them will fall victims to the disease.

It was about this same time that Jung Bahadur reformed the revenue administration, which in every country is by far the most important duty of the Government. In former times it was always a difficult task to realize rents from the cultivators, who usually held lands for fixed periods, and evaded the payment of rent by escaping into British territory, immediately after reaping the harvest. This gave rise to much confusion and considerable pecuniary loss to Government, who now devised a plan for checking these runaways. Jung Bahadur divided the land among Chowdhries or headmen, who parcelled it out to cultivators. These Chowdhries were held responsible for the payment of the revenue into the Government Treasury; the cultivators were given a kind of proprietary right in the land they tilled, and by this means were restrained from defrauding the Government of its dues.

The 14th of October witnessed another most important festival—the Dasehra, a Hindu festival commemorating the victory of the goddess Durga over the monster Mahishásoor. The festival lasts for ten days, as its very name implies, the tenth day being the most important. On this day it is usual for the King to hold a public Durbar, at which the Minister and all Sirdars make their salaam, and present a small cash offering to His Majesty or his Minister, and have their caste

and position confirmed by his touching their foreheads, and so investing them with what is called the *teeka* or caste-mark.

With the advent of the cold weather in November, Jung Bahadur's passion for hunting began to get possession of him, so that during the second half of the month, he set himself to making his preparations for a *shikar*. Orders were issued for the repair of the roads along which he was to pass, and for the storage of provisions at all the places where he was to encamp. The old-fashioned, superannuated *howdahs* and pads were replaced by fresh ones, made on an improved pattern, combining the several advantages of lightness, beauty, durability, and convenience of being folded up for ease in transit. On the 2nd of December, he put his brother Krishna Bahadur in charge of his current duties of the State, and left Thapathalli the next day. His departure from the capital was a public one, salutes being fired, a military escort being furnished, and flags and buntings being displayed. He marched directly to Hitowra, where 975 elephants were in waiting for him. Here he held the annual Panjni of the officers of the Elephant Department, promoting some, dismissing others, and tolerating the rest. And then the shikar proper began, with the shooting of seven stags at his first halting-place. The next was Vattha, where he shot his first tiger, and then passed on to Thori, where he shot two more, penetrating the jungles further and further, till he suddenly discovered a rhinoceros at the distance of a few yards on his left. Snatching a rifle from the hands of one of his attendants, he fired two shots in quick succession, both of which hit the brute, who, though stunned and dazed by agony, made off, followed by the Maharaja on and on, till, unable to flee further, he dropped down dead on the bank of a stream. The head was cut off and carried to camp as a trophy.

On the 12th of December, the party pitched camp at Tribeni, a place so named from being situated at the confluence of three rivers, the Narayani, the Rapti, and the Adki Beni. The Maharaja halted here for ten days, during which he shot six tigers on land and one tremendous alligator in water. The place being an important place of pilgrimage, the Maharaja paid his reverence to it by making a gift of one thousand cows to a Brahman named Sheo Prasad Upadhya. Here he also received a visit from the Raja of Sakuni Ramnagar, to whom he presented a beautiful Khorassan scimitar inlaid with turquoises.

On the 22nd, he encamped at Bankata, shooting two leopards and three boars, and on the next day arrived at Parasi, where fortune took a different turn, reversing the usual course of events in a shikar, for one of his best sportsmen was here devoured by a tiger, who stole upon him in his sleep. The Maharaja quitted the place immediately on learning the sad event, and moved on next to the Tinan jungles where, in the brief space of eight hours, he killed nine wild buffaloes, and the low Niwars (among whom buffaloes' flesh is considered a delicacy) had a jolly good feast of it.

Arriving at Banki, the Maharaja was amazed at the changed aspect of the neighbouring country, of which Lieutenant-Colonel Siddhiman was the Collector. By his zeal and industry, immense tracts of waste land were brought under cultivation, and permanent arrangements were made about irrigation, by the digging of ponds and the sinking of wells in different parts of the land. In this way large tracts of barren land were converted into smiling fields surrounded by picturesque villages. And thus in a very short time, Banki had become the chief commercial centre of Western Nepal, and the inhabitants of the neighbourhood, who formerly traded with Nanpara in British territory, were attracted to this new business mart nearer home. Siddhiman was promoted to a

Colonelcy on the spot. On the 6th of January 1862, the Maharaja paid a visit to the new village founded by Siddhiman, which he named Siddhipur in honour of its energetic founder.

Hearing that a herd of wild elephants had been sighted at Rajghat, the Maharaja made his way thither, and immediately ordered a circle of men and elephants to surround the game, the while he waited for the arrival of his best *musts*, Jung Prasad, Barchha, Sri Prasad, and Chandra Prasad. He bagged four tigers as an interlude during this period of waiting. The Maharaja was so impatient that he could not sleep peacefully all that night, and frequently called out to his attendants to know if any fresh news of the surrounded herd had been brought by the scouts he had deputed to bring him hourly information of what was going on. A magnificent perch, capable of accommodating 100 men, was erected at a convenient spot for the ladies to see the game. It was not till the 23rd of January that the hunt could be seriously begun. The hunting elephants were divided into two groups and led into the centre of the enclosure, so as to occupy a position midway between the two herds. Chandra and Sri Prasad were posted on the east to face the wild chief of the eastern herd, while Jung Prasad and Barchha were placed near the perch to encounter the leader of the western herd. The plan was to separate the herds from their leaders, and then to capture as many of the females and young ones as possible, leaving the two *musts* to fight with Jung Prasad and his comrades. The Maharaja mounted his swiftest elephant personally to lead the western division, others being put in command of the eastern. The pursuits on both sides commenced at 9 A.M. After a short time the western herd was seen plucking off twigs, with their leader on the right, as if to guard them. The hunters split themselves into three parties and, yelling like fiends,

attacked it simultaneously from three sides, leaving the front open, but taking care to keep themselves at a cautious distance, lest they should be struck down by the formidable foe. The herd was thus successfully separated from its leader, and the females and young ones then easily taken. Then followed the pursuit of the *must*, whose movements had been all this time closely watched by a party of hunters, who now joined by a group of tame tuskers succeeded, after a hard struggle, in drawing him near the perch, where Jung Prasad and Barchha were waiting to give him a warm reception. Seeing the approach of his gallant opponent, Jung Prasad erected his tail, and lifting his trunk high in the air, shot at him with a flourish of trumpet, while the bell round his neck sounded loud and quick, as within a yard of the untamed brute, he suddenly made a stop, and, without giving a moment of warning to his adversary, delivered a blow that shook the huge beast from trunk to tail. The blow was soon returned with full force, and then began the real fight. The maddened beasts crashed down huge trees, as if they were but stubble, and grappled with terrific rage for quite an hour. It was an imposing spectacle, the like of which can hardly be conceived but by those who have beheld the reality. The wild elephant at last gave way, and swaying his head to and fro and blowing a note of rage, turned tail and rushed into the centre of the forest. Jung Prasad being exhausted in the fight, Barchha, who was comparatively fresh, emerged from his covert, and overtaking the fugitive enemy, plunged his tusks into his side, and the fight was resumed. The wild elephant had again to give way and again to attempt flight, in which he was relentlessly pursued by the indomitable Barchha, and surrounded by a cloud of horsemen and elephants, that stood out to intercept his flight in every direction. Seeing further struggle hopeless, the unfortunate rover of the forest laid down his arms with a shrill cry as of pain. Barchha

with dignified grace accepted the surrender, and wound his proboscis round the wild animal's neck, as if to compliment him on his gallant resistance. Presently some twelve or thirteen *muhlagas* (elephants next below the *musts* in fighting quality) closed round him, while a mahout from each elephant slipped down and combined their exertions in fastening ropes round the legs of their gallant prisoner. The Maharaja, after seeing the prize well secured, returned to camp at 9 P.M.

The eastern herd, consisting of nine elephants, had meanwhile also been captured in a like manner, all but two females who escaped through an oversight. On the 26th, the new captures were brought to the camp, where the Maharaja, after giving them suitable names, handed them over to the charge of different *Daroghas*, with orders to tame them and train them in the shortest time possible.

The Maharaja now turned homewards, and whether hunting or halting, he was ever ready to listen to the grievances of the people among whom he passed. On the 25th of March, he was the guest of Wazir Singh Thapa, who entertained him with a deer-stalking expedition. The Maharaja was the only one of the party who fired, and within a few hours he had shot twenty deer, besides three brace of pheasants and a couple of hares. On the 31st of March, he reached Thapathalli, having accomplished a shikar counting 21 elephants, 31 tigers, 7 stags, 1 rhinoceros, 1 boa-constrictor, 11 wild buffaloes, 10 boar, 1 alligator, 4 bears, 20 deer, 6 pheasants, 2 hares, and 3 leopards.

On the 16th of April, the Maharaja paid a flying visit to Sunderyal, where he stayed for eleven days. Here he granted an interview to the three Chinese architects who had been invited to execute the repairs of the temple of Shambhunath and other Buddhist pagodas in the kingdom. The Chinese are specialists in the line of Buddhist architecture to this day. Here he also gave audience to Nawab Birjis Qadr and the

Begam Hazrat Mahal of Oudh; the interview was merely a ceremonial affair, and they had nothing of special importance to communicate to each other.

On his return to the capital, he directed his attention to the administration of the Buddhist Convents and the Hindu temples that are a feature of Nepal. The Buddhistic monuments are of three kinds—the Dedicatory, the Memorial, and the Funereal. Dr. Oldfield quotes Major Cunningham's authority for arranging them into the above divisions. The first class are temples erected to the Supreme Deity, or "Adi Buddha," which are generally of considerable size, with a lofty dome or spire on the crown, and with a monastery attached to each of them. The Memorial temples are those that commemorate either some important event of Buddhistic history or some Buddhist demi-god or hero. These are, however, of no value as specimens of Buddhist architecture, for they are mostly built after the model of Hindu temples, though they are exceedingly valuable evidence of some particular period of Buddhist history. The last kind are those that contain the ashes of the dead, and are called temples only by courtesy, for they are merely monuments to private individuals, and are not sacred to any divinity whatsoever.

At this time it was the Maharaja's fancy to have an aviary, and he personally superintended the construction of one. Pigeons of countless variety, fowls, peacocks, and birds of the rarest kinds were collected, I may say, from all parts of the world, and confined within the spacious limits of this splendid aviary.

In the same days he was having a bamboo plantation in Bhatgaon, where the finest specimens of that plant had been imported from the Terai. Bamboos are a most useful commodity in Nepal and India, there being few occupations where they are not needed.

Early in June 1862, the Maharaja started on his summer tour. The first half of that month was spent in Hathiban,

where he set apart the mornings to judicial work and to the work of supervising the construction of a shed for a number of cows that he had lately imported from Kathiawar, and the afternoons were as usual devoted to fowling, fishing, and hunting. From Hathiban he proceeded to Bagdwar, where he audited the accounts of the Disbursing Office for the half-year last past. He was here laid up with inflammation of the right ankle—a suffering which had been a periodical visitor ever since as a boy, he fell down from a precipice while chasing a bear. The Panjni season being at hand, the Maharaja cut short his tour and returned to headquarters.

This year the rainfall was as excessive as it had been scanty in the last. The Baghmati was in a fearful flood, and the Maharaja and the Maharanees took a fancy for enjoying the sight of the roaring waters at a place called Chobhar, where the river is at its broadest and deepest. The Chobhar boys make it their occupation during the rainy reason to jump down into the flooded river and swim across in return for a small prize. The presence of the Maharaja drew on a large crowd of these urchins, all of whom offered to display their feat before the distinguished visitors. Sixty-five of them at last competed, and the Maharaja gave a prize of Rs 10 to the one who reached the opposite bank in the shortest space of time, and Rs. 5 to each of the rest.

On the 14th of September, the Maharaja and four of the Maharanees left Thapathalli on a short visit to Godavari. They spent a week in the valley, and then climbed up to the top of the hill, where they resided for another week, enjoying the fine climate and the finer scenery of the place. From the hill-top the Maharaja took a bird's-eye view of the country below, rich in green pastures, smiling lawns, and verdant vales. He thereupon gave orders to Colonel Siddhiman to purchase 600 buffaloes, and establish there three dairy-farms from which supplies of butter might be sent to his kitchen. To

his great regret, he was obliged to leave this pleasant abode sooner than he wished, for the climate of the place did not seem to agree with the health of the senior Maharanee. On coming back home, he had to undergo the strain of the Dasehra, and the host of little duties that devolved upon him during that season.

He had no sooner been relieved of that strain than he had to undergo another of a protracted kind. It was reported to him that a certain zamindar of the Terai had procured a decree in his favour by bribing the civil judge of his station, and had thereby illegally acquired possession of landed property yielding an annual income of Rs. 900. Nothing put him out more completely than reports of the miscarriage of justice, for the administration of justice is, among the Hindus, regarded as a *religious* duty of the ruler. The Maharaja personally investigated the case with untiring labour and perseverance, and at last it was proved beyond a shadow of doubt that the illegal gratification had been paid, and the illegal acquisition of property had been made. The judge was at once dismissed from the State service, and ordered to pay back the amount of the bribe he had taken; the zamindar was mulcted of property worth Rs. 12,000.

Immediately afterwards his passion for hunting was excited by the report that came from the village of Rani Ban that a bear had savagely attacked one of its female inhabitants, who was dying from the effects of the wounds thus received. He instantly set out for that place, but failed to track the animal on the first day, and returned home disappointed. The next day he left again in quest of his game, and, as the villagers had been actively on the scent during the night, he had no difficulty in discovering its haunts. As the Maharaja was proceeding in the direction of a thick bush, that was particularly pointed out by the people, he was suddenly charged upon by the grisly object of his

search, whom he at once despatched with a bullet in his chest. In the course of his search, the Maharaja came to learn that the woman, who was the immediate occasion of this bear-hunt, had given a deep cut on the animal's nozzle before she herself was clawed with savage fury. The report was confirmed when he examined the dead body of the brute, and he accordingly gave a reward of Rs. 50 to her. The woman happily survived her wounds to enjoy the handsome reward.

Death now hovering round claimed two victims from among his family one after another. One of his Maharanees, the daughter of a Chautaria chief, who was the mother of four of his daughters, died in child-bed on the 27th of October. Nine days after, he lost another of his wives, the daughter of Tilvikram Thappa, who died of cholera. These melancholy events, coming as they did in such quick succession, were a great shock to his loving heart, and to beguile his sorrow, he left for the Terai as soon as arrangements for a hunting expedition had been completed. He quitted the place early on the morning of the 5th of November, amidst a light shower of rain, that was deemed very lucky, as it always is immediately before a journey.

His first encampment was as usual at Hitowra. It chanced that he could not sleep well the first night, and after tossing on the bed for some time, his attention was directed to a peculiar crackling sound proceeding from a corner of his tent. He jumped out of bed, and discovered a fire—his own tent on fire! Rushing to the spot, he managed to put out the rising flame before it could spread too far, and the whole thing was over before any one knew what had happened. So the auspicious rain did prove lucky after all.

From Hitowra the Maharaja marched on to Sinsri, where during his march he sighted a small herd of deer. He fired two shots as they were skipping off into the jungle, the effect of which could not be noticed immediately, as the

ground was covered with long grass; but on going to the spot it was found that both the shots had done their work, for there lay a couple of deer in the throes of death. He marched on through a wide and wild tract of country, and passed on from place to place, making brief halts and bagging plenty of game at each. While encamping at Budhi Nadi, a most tragic event took place. Two of his soldiers, who had penetrated into the forest in search of fire-wood, were there suddenly attacked by a tiger whose repose they had disturbed. One of them fell an instant prey, but the other fortunately could make his escape to bear the melancholy tale to the Maharaja, who at once hurried to the spot, and found the brute still in his peaceful repose. The tiger, seeing the approach of elephants, made a desperate attack upon one of the elephants close alongside of the Maharaja's own, but before any harm could be done, a bullet from Jung Bahadur's gun pierced his eye, and down he rolled dead on the ground, the biggest tiger he had ever shot.

He had been away for about two months when he reached Nunsar, where information was brought to him of fresh tracks of wild elephants, of whom the shikaris eported to have counted no less than sixteen. Preparations were at the instant set on foot for a *kheda*; the doughty Jung Prasad was summoned; stockades were planted; shikaris were posted; the pursuit was commenced; and before long one tall tusker, seven females, and two fine-looking young ones were successfully entrapped.

At Chandratua another sad fatality occurred among his followers, similar to the one that had happened at Budhi Nadi. One of his *khalassees*, while tent-pegging, was carried off by a tiger in the teeth of so many of his comrades who, unarmed as they were, proved of little help in saving the poor man's life. When the Maharaja heard this, he was so excited that he ran in pursuit of the tiger, on foot and

practically all alone, for only three of his attendants, and those too against his wish, followed him. He had not gone far when he saw the shoes of the poor *khalasee* hanging on a thorny bush, having obviously been carried thither by monkeys, a number of whom were shrieking and shouting on the neighbouring trees as the Maharaja approached the place. The screaming of the monkeys was a sufficient indication to the Maharaja of the presence of the tiger somewhere in the immediate neighbourhood. His eyes were wandering in all directions, expecting a sudden sally each moment, when out burst the fierce tiger from a close thicket, where he was still devouring the flesh of his late victim. In a few seconds a bullet had pierced his head from between the eyes, and blown out his brains, so that he dropped down dead without a groan.

On foot through a thick jungle, literally to beard a tiger in his den, was a feat that reminds me of the half-mad Maximilian, who had once similarly walked unarmed into a lion's den. But in Maximilian's case the act was a madman's freak; in the case of Jung Bahadur it was the outcome of a valour that nothing could daunt, for he was as much afraid of a jungle tiger as of a street dog. It is remarkable to notice how this inconceivable degree of courage was shared by his personal attendants, any four or five of whom could attack a huge tiger with their *kukrees* only, if commanded to do so by the Maharaja. Numerous instances could be given of the courage of his followers, which is also illustrated by the fact that small parties of them frequently caught a tiger alive, and presented it to the Maharaja, in spite of his repeated prohibitions to run such risks.

A most striking instance of their devotion to the Maharaja, at imminent risk to their own lives, happened just after the Maharaja's death. His remains were lying just on the edge of the river Baghmati for cremation, when a huge

crocodile was discovered close by, ready to pounce upon the dead body and drag it into the water. Such a catastrophe would have been eternal disgrace to the family, and in fact to the whole country. The soldiers of the Rifle Regiment, numbering about thirty men, immediately leaped into the waters, without even putting off their uniforms, and after a hard struggle with the huge creature in its own element, succeeded in dragging it up on the bank, where it was afterwards shot. It seems difficult to believe that any number of men could have secured a living crocodile in the middle of a river, and hauled it up on the bank where it should be shot *afterwards*. But fact is fact, and I saw the fact with my own eyes, and still remember it with perfect vividness, for I was twenty years old at that date.

It was now the middle of January 1863, and he had been more than two months away from home, when he was tempted into another *kheda* at Kankai, where one big *must*, one young tusker, and four females were the prize.

But he continued roaming about the jungles for another two months before he went back to Thapathalli, which he reached on the 18th of March, having shot or captured 18 elephants, 39 tigers, 4 tiger cubs, 4 leopards, 5 bears, 4 rhinoceroses, 9 red deer, 6 Laghma deer, 9 boar, 3 panthers, besides a host of birds of all species.

References had been made to him, from time to time during his tour, regarding cases for which there was no provision in the existing laws; and as he had no time in the midst of his peregrinations to concentrate thought on new legislation, his first act on returning home was to remove this deficiency of the law by new enactments.

In the multifariousness of his duties he had scarcely any leisure, for not only the Legislature but every department of the State levied the heaviest burdens on his energies, whenever, after a considerable period of absence, he came back

home. And so on this occasion the Maharaja had to work almost day and night in supervising the work of the various branches of administration, which kept him in tight harness till the 1st of July. That month was spent partly at Gokaran, partly at Godavari, and partly at Chhahariya, though at intervals he paid flying visits to Thapathalli, to transact business that could not be performed from a distance.

The Hindu year corresponding to 1862-63 of the Christian calendar was a leap year, or what we call a *Malamás*, that is a year consisting of a whole additional month, which is thrust in among the other months, usually by repeating a particular month (generally Asádh or Srawán, June or July), and thus making up the annual deficiency of ten or eleven (?) days, which is the amount of yearly difference between the lunar and solar calendars, that are thus equalized and made to keep pace with each other. Such a *Malamás*, periodical as it is, is nevertheless considered inauspicious among the Hindus, who do nothing important in that month. Whatever it might have been in previous cases, or in the cases of others, the present *Malamás* was certainly unlucky for Jung Bahadur, for it was during this ominous period that he lost his dear brother Krishna Bahadur, who had so many times officiated for him during his absence. His place as Commander-in-Chief of the Nepal Army was filled by another brother Ranoddip Singh.

The death of General Krishna Bahadur, though the void caused by it in the State was rapidly filled up by the appointment of General Ranoddip Singh, left a void in the Maharaja's heart which could never be supplied by any one else. His heart was heavy within him, and he lost all interest in State affairs, and spurned them away, as if those alone reminded him most of the dear departed soul. According to his wont, he sought to drown his sorrow in the excitement of the hunting fields. Leaving Jagat Shamsher in charge of the

current duties of his office, he left Thapathalli on the 10th of October. This year's party was an unusually large one, comprising the new Commander-in-Chief, General Dhir Shamsher, Colonels Tilvikram, Hemdal, Dilli Singh, Ran Singh, Prabhu Ram, Barfan Singh, Abhiman Singh, Judh Bir, Siddhiman, Major Bahadur, and myself, besides a picked company of professional sportsmen. The Maharaja always spoke of this trip as the most enjoyable he had ever undertaken.

Passing Panchmanch and Charangih, the party crossed the Budhi Gandaki by boat, but the boats being few, the soldiers and followers were sent to a distance to swing across by means of the chain bridge suspended over the river. In their eagerness to reach the opposite bank, a large number tried to effect a crossing simultaneously, and the chain, unable to bear the weight of so many men, snapped just as the first of them had gained the other bank. A tremendous splashing followed, as the whole company were pitched into the river and swept away by the swift current. Happily all of them were good swimmers, and only five men were lost, no search-party having ever been able to trace any of these unfortunates. Never did I see the Maharaja more enraged than when he learnt that it was through the folly of Gambhir Singh that this catastrophe was brought about, as he had allowed the men to swing across as best they could, and as many at a time as they pleased, instead of regulating their number according to the strength of the chain.

Spending a few days at the residence of Colonel Sher Jung, whose guests we were, the party passed on to Gorkha, where we celebrated the Dasehra and performed the *Tika* ceremony. At Ridi, which was our next halt, General Badri Narsingh, Governor of Palpa, paid a visit to the Maharaja. At Bheri Ganga, which we reached on the 15th November, the Maharaja granted an audience to the Raja of Jajar Kote, to

whom he promised to give one of his daughters in marriage to the Raja's son. On the 1st of December, we made Khola, where the Maharaja's favourite *musts* Jung Prasad, Bijali Prasad, Barchha, and others were already in waiting. On the 4th the Maharaja Sir Drig Bijai Singh, K.C.S.I., of Balrampur (Oudh) arrived here to join our party in our hunting excursion. In the adjacent jungles of Simal both the Maharajas found an abundance of sport that amazed our distinguished guest, who had never seen the like of it before, and had hardly conceived it to be at all possible.

In the environs of Laljihadi, I had the pleasure of participating in my first *kheda* in the company of my father. Two *musts*, two young tuskers, four females and two young ones were the reward of this enterprise, and the fruit of three days' unremitting toil. From this place the party moved eastward in an irregular line, passing Babhni Tal, Rapti. Sonaphant, Babaisatighat, and Banganga on the way, till we came back to Hitowra on the 5th of March. In five days more the party reached Thapathalli, after performing the most successful *shikar* that had ever been heard of in Nepal.

On his return to the capital, he had an enormous quantity of work awaiting his disposal, as was always the case whenever he was out on tour for a long period. On this occasion he directed his energies to the termination of the endless disputes that were constantly arising between jagir-holding soldiers and their cultivators. The outcome of his labour was the enactment of 71 new sections that were inserted in the Military Code, the provisions of which now effectually prevented the recurrence of such disputes.

Jung Bahadur was ever such a hard worker, and there was ever such a stupendous amount of work for him to do, that it was a matter of the utmost necessity that after each spell of strenuous exertions, he should retire to some hill station for the sake of recouping his energies. But even

there he seldom enjoyed that absolute rest which his health needed, for business in some shape or other persisted in haunting him even in the solitude of the hills. So as usual he spent a fortnight in repose at Nagarjun, and another few days at Godavari, whence he returned to Thapathalli on the 7th of July.

On his return he framed detailed rules for the registration of births and deaths in the kingdom—a census of the population being one of the surest criteria of the prosperity or decadence of a nation. These he sent to the Collectors of districts, who were ordered to submit periodical returns to the Minister. A host of other functions crowded upon him during the next three months, when the annual Panjni, the reception and entertainment of some Chinese officials, the Dasehra, the consecration of the newly built temple at Mrigasthali, and the Dewali, came in rapid succession to distract him.

On the 3rd of November, he again availed himself of a breathing while, and fled to Gadkhel, where for thirteen days he did some amateur gardening in the shape of planting mango trees that he had imported from Bettiah and Darbhanga. After another month's spell of State duties, he was out on a hunting expedition in the beginning of December, the month he always chose for starting on a *shikar*. Passing Chitang, Dardara, Deomari, Pratabpur, Mahadeotar, Jhwani, Khatua, and Tamarghaila in short succession, the Maharaja reached the jungles of Deuma on Christmas Eve, when he had a *kheda*, in which he captured two fine-looking female elephants. Thence he traced his steps backwards, passing along the same line of route, and reached Thapathalli on the 23rd of January 1865, having been back much sooner than he had ever previously been.

Another spell of official duties, another retreat to Godavari, and another return home to Thapathalli,—in fact, it is

the same story over and over again, for his ways of life had, by this time, assumed a clock-work nature that is inevitable to all in high office as well as in low, no less than to those who are in no office at all. For how is variety to be perpetually obtainable, or monotony perpetually killed, by artificial aids to enjoyment, when even the enjoyments become in time monotonous ?

CHAPTER XIV.

SPORT AND WORK.

AN old Anglo-Indian resident laughing at the vegetarian diet of the Hindus once said that they lived upon *Dál* and *Roti* and for a variety they sometimes changed it into *Roti* and *Dál*. The variation of a *Dál-roti* diet by a *Roti-dál* one may be a transposition of words but not a variation, for variety is not possible when the series of alternative choices is so small that there can be scarcely more than one combination. Thus it was with Jung Bahadur's latter-day life, the alternation of work with sport was sometimes for the sake of variety changed into the alternation of sport with work. The work in all its multifariousness was merely of the routine kind, and the sport with all its excitement had become confined within definite stereotyped channels. The various details of internal administration possess no novelty for one who has nothing else to look to, and even the glamour of the hunting field is at last apt to lose its charm on one who has to betake himself thither four times every year, treading the same track over and over again. In England the constitution makes sufficient provision for wholesome change of ministers; in Nepal, where such offices are hereditary, no such welcome change can be looked for at any certain period, and the remedy sometimes comes in the awful shape of a revolution.

It has now, I think, become sufficiently clear that Jung Bahadur's official life was far from being a bed of roses. He had duties that kept him constantly at work almost at all hours of the day, and at all seasons of the year, for even during his tours and travels he was perpetually tormented with references from headquarters of points that could not be decided

without his guidance. He had become the indispensable pivot of the whole administration, the mainspring of the entire machinery of government, the keystone to the complete fabric of the State, the affairs of which had become bound up with his activities so closely that not one item of important business could go on without his direction. Now it was the question of commercial relations with Tibet, or of political dealing with China, now only the mere ailment of a favourite elephant, or an ordinary appeal case, that demanded his attention; but whatever the nature or number of those burthens might be, there was but one shoulder in the whole realm on which they rested, and there was no other that could bear them better or bear them at all. From the princely premier of a great kingdom to the pettiest policeman of a small village, he combined in himself all functions in one. I doubt if Mr. Balfour or Lord Salisbury would like to exchange his premiership with one that involved such duties as these.

Throughout the month of June 1865, he was busy over the affairs of the Bhotia settlers, who had received from the Nepal Government grants of rent-free land in return for meritorious services. Many of these were for long years cheating the Government by fraudulently cultivating more land than they had the right to, and they were, after due investigation, promptly ousted from these holdings, which were then let out to others.

Complaint was made to the Maharaja that the King had assaulted a high officer of the State in a fit of rage. He at once caused enquiries to be made into the circumstances of the case, and on being convinced of the guiltlessness of the officer, he paid an unpleasant visit to Hanuman Dhoka palace for admonishing His Majesty on this misdemeanour. This was the first exercise of that prerogative with which he was invested at the commencement of his second term of office, when he received the title of Maharaja in 1857.

In the same month, the Maharaja organized a trigonometrical survey to be made of all the mountain passes leading into Tibet, a map of which was ordered to be prepared on a scale sufficiently large to allow of the marking of all important places.

With the advent of the cold season his thoughts again ran towards the Terai. Thither he betook himself in the middle of November, a little earlier than in previous years. He encamped successively at Simra, Halalkhoriya, Balat Dat, Neech Gadh, Ratanpur, Lakshmipur, and Patharghatta. At this last place, the inhabitants memorialized that the river Baghmati had overflowed its banks and done much damage to property. The Collector was thereupon ordered to construct an embankment at as early a date as possible, and Rs. 10,000 were sanctioned for the work. At Adhmara, which was his next camp, a soldier while felling a tree was attacked by a bear and badly mangled. The man lingered for some days, but at last succumbed to his wounds, inspite of the best efforts of the Maharaja to save his life. Passing on to Radu and thence to Jhunga and Katori, the Maharaja encamped at Trijuga, where he had a *kheda*, in which he captured five out of a herd of nine elephants. On New Year's Day he was at Chauriya Ilaichigola, a vast cardamom plantation. The planters were summoned and warned that the Nepal Government held a monopoly for the sale of cardamoms, and that therefore they were not allowed to sell their produce privately to private dealers, but that the law required them to sell the whole quantity of their produce to Government, at a rate which they had the option of determining. Monopolies are vicious engines of debasement everywhere, but in the case of an article of luxury like cardamoms there does not seem to be the slightest wrong in Government's holding the sole right of sale, in that it involves no hardship either to the rich, to whom differences in price matter little, or to the poor, whom it does not affect at all.

On his return to Kathmandu he had to plunge himself in the work of State management with redoubled effort, for arrears and accumulations were inevitable during his absence, in spite of the endeavour to keep the files as clear as possible. For the Maharaja's work was not confined only to initiative in legislation, as is the case with that of the Prime Minister of Great Britain ; it was not only limited to control and superintendence, not only to sanctioning and signing, but it also comprehended all those minute duties of execution and accomplishment which fall to the lot of the hoary patriarch of a huge family. The State Library was in need of a fresh supply of books—the Maharaja had to order these books ; there was a great wrestling match to be fought in one of the public arenas of the capital—the Maharaja must be present to give away the prizes; the Government Lumber room was full to overflowing—the Maharaja had to give orders for a public auction at which the rubbish could be sold ; the Begum of Oudh had paid him a visit of ceremony—the Maharaja must return the visit ; the saddles used by cavalry soldiers were found to be rather of a cumbrous pattern—the Maharaja had to order the manufacture of saddles of lighter weight ; the system of conscription as it prevailed was proving a source of hardship—the Maharaja's head had to devise a better system ; the Nagarjun hills had to be enclosed by a wall so as to convert it into a private sanatorium—the Maharaja must map out the limits along which the enclosure was to be put up ; a private house in the streets of Kathmandu was on fire—the Maharaja must hasten thither to put out the flames. These and like duties took up most of his time, and indeed what else could be expected in a country that was still enveloped in the gloom of the Dark Ages, from which these very duties were slowly dragging her out. Let us not look down upon them from the crowning point of the nineteenth century, nor from the vantage-ground of European civilization ; let us remember that it was these

very trivialities that slowly awakened the Nepalese from the stupour of ages, and led them gradually into the faint twilight of the dawning day ushered in by the transcendent genius of Jung Bahadur. Never at any previous age of Nepalese history was there such activity in Nepal as she beheld during the dazzling period illuminated by the lustre of that heavenly genius; never was the name of Nepal wafted across the seas at any previous age of her history, though that history stretches back to the remotest verge of time; never was a hero fitter to bear that glorious epithet of "the lion in war, the lamb in peace" than the hero of a hundred fights with the Sepoy Mutineers in India, and the winner of a hundred other triumphs in the still more glorious fields of peace.

The camping season again approached with the approach of December, and on the 11th of that month, the Maharaja was out again on a *shikar*, in which he was accompanied by four of his sons, including myself. His *shikar* parties were not undertaken with the mere object of bagging game, or recruiting health, or enjoying pleasure: they partook of some of the elements of chivalry, and were, like the wanderings of mediæval knight-errants, partly undertaken for the purpose of "redressing human wrongs." Wherever he passed through, from a provincial capital to an obscure hamlet, he never failed to enquire if the people of the locality had any grievances to complain of that he might remedy. And this not by way of inviting illuminated addresses, presented in gold and silver caskets, in magnificent Darbars, blazoning with silk-robed, gold-chained dignitaries, but by incognito visits to the lowly hut, and by personal converse with men and women of the lowest rank. For he well knew that the splendours of a *Darbar* and the "glozing lies" of a *Darbari* were merely flash and smoke that dazzled and blinded the eyes and hid the real truth. His consummate genius had taught him that, and experience had confirmed the lesson. Not therefore

that he despised "ducking" *Darbaris* wholesale, for no one could be more aristocratic in his deference to rank and wealth, as none could be more thoroughly democratic in his relations with the people.

New Year's Day, 1867, found him a guest of General Badri Narsingh at Tansim, where he enjoyed his brother's hospitality for four days Thence he passed on to Batouli, where he invested his brother with the command of the Western Army. Here he received the sad tidings of the death of his infant daughter Ammar, in whose memory he ordered a temple to be built at a cost of Rs. 12,000.

At Belganga he heard rumours that considerable treasure was left concealed in the neighbouring jungles by the sepoy refugees in 1858. Extensive excavations brought to light but a few empty brass pots and a quantity of rusty arms!

Bagging, bagging still, and on and on, from Banganga to Shoraganj, from there to Bhagwanpur, and thence on to Sijnighat, Kotwa, Mainapokhar, Rajghat, Machhlighat, and others too many to mention. From Mahakali Kinar the Maharaja sent off General Ranoddip Singh with a large retinue to India to celebrate the marriage of his eldest son Jagat Jung with the daughter of Raja Shivaraj Singh, C.S.I. of Kashipur; while he himself proceeded on a *kheda*, in which he was attended by his usual good fortune.

At Bauban he heard from General Ranoddip Singh of the satisfactory termination of the marriage proceeding, and the marriage party itself rejoined him at Katani on the 23rd of March, by which time the *shikar* season was drawing to a close, and he was thinking of a speedy return to the capital, which he reached early in April.

On the 5th of July, he celebrated his fiftieth birthday, which was observed with the usual ceremonies and forms of rejoicing. He then sojourned at Godavari for a fortnight. It was here reported to him that beds of white calcareous

earth (called *safeda* among us) had been discovered at two places in the valley, and parties of men were immediately sent to dig up the beds and store the material in godowns specially erected for that purpose. This substance was hitherto a rare commodity in Nepal, and importers therefore charged exorbitant prices whenever they were asked to supply a quantity of it to Government. The discovery therefore effected a large public saving, and encouraged the freeruse of that substance in the construction and repairs of buildings.

It is impossible, in these records, to separate the Maharaja's private conduct from his State functions, the one frequently running into the other, so that it is often exceedingly difficult to distinguish the one from the other. His private deeds and public acts were like two streams emerging from the same source, sometimes mingling their waters, sometimes diverging their currents into different directions, sometimes again flowing parallel to each other. It is not difficult to account for this apparently strange phenomenon; the truth is that Jung Bahadur and the Nepal Government had by this time become convertible terms;—he not only presided over the Government, he *was* the Government. In the free countries of Europe such a state of things marks the highest development of pernicious autocracy; in the countries of the East it reflects the most beneficent order of things, provided the power thus concentrated in the hands of a single man is rightly used. In the West, the present policy is to eliminate the personal element up to the vanishing point; in the East, an impersonal Government is an inconceivable quantity. In the West, Government is an abstract noun; in the East, it is a concrete person.

In October of the same year, Jung Bahadur heard that a certain jeweller had fraudulently purchased a pair of diamond bangles from the Rani of Nana Rao at a mere nominal price.

He was exceedingly enraged at this unfair advantage taken by that rogue over a widow in distress, and had him instantly bound over. At the same time he sent word to the Rani that if she had any more jewels to sell in future, she must give notice of it to the Maharaja, so that there might be no chance again of her being thus infamously cheated. That information of this kind should reach the Minister's ears reflects the highest credit on his alertness. That he should, among the countless host of his duties, find time to turn his watchful eye to such wrongs, shows an amount of vigilance in administration and an earnest devotion to justice rarely displayed by any ruler in Nepal.

A similar incident happened exactly a year later. As the Maharaja was one day passing through the village of Tirpin, he heard a woman weeping and wailing passionately in one of the houses. He at once reined up to enquire what the cause of her grief might be, and on learning that she had been cruelly cudgelled by her husband, he summoned the scoundrel at once to his presence, and after putting him a few questions, sentenced him to two months' rigorous imprisonment. He was soon forgiven at the urgent pleading of the woman on behalf of her cruel husband, and sent away with a warning that if he ill-treated his wife again he would have to bear a punishment three times as severe as that from which he had just escaped. Soon after this occurrence, he issued a notification that if any one was found guilty of belabouring his wife so severely as to draw out blood from any part of her body, he would have to suffer rigorous imprisonment for nine months, unless his wife pardoned him in a court of justice, in which case the punishment would be mitigated to a term of three months or commuted to a fine.

Three district officers were detected in having embezzled Government money After due enquiries all their property

was confiscated and sold at a public auction. About the same time the Maharaja made a most important social reform. For many years a class of men known as the Koche Moche had settled in Nepal. They originally came from Kuch Behar, and were at first looked down upon by the native inhabitants, who treated them as outcasts, of whose hand they would not even drink water. The Maharaja realized the injustice of this invidious distinction, and with a view to giving a public recognition to their caste, he held a Darbar, at which he publicly drank water given him by one of these despised foreigners. The courtiers followed suit, and these contemned aliens were at once incorporated with the inhabitants of the country.

In the autumn of the same year, the Maharaja revised the assessment of the Terai, the greater portion of which was still lying waste and uncultivated. It appeared from the records that the term of three years granted to the cultivators to hold their holdings in the Terai free of rent, was not a sufficient inducement to attract settlers. The term was therefore extended from five to seven years, according to the nature of the soil, and large sums of money were advanced to the agriculturists to encourage them in making improvements, by building dwelling-houses and sinking wells for irrigation. A large tract of barren country was thus rapidly converted into rich arable land, dotted with pretty villages and picturesque homesteads, making handsome contributions to the State revenues.

The spring of 1869 was mainly occupied with the settlement of a dispute that had arisen with the Tibetan Government in the matter of trade relations, particularly those that were concerned with the exchange of Nepalese rice for Tibetan salt. After a long correspondence, the Grand Lama accepted the terms proposed by the Maharaja, to the great advantage of the Nepalese.

H. M. THE QUEEN MOTHER OF NEPAL.

[DAUGHTER OF SIR JANG BAHADUR].

I. P. A.

In May 1870, the Chinese Ambassador Taleh Kazi visited Nepal. On the 15th of the month, he was ushered into the presence of the Maharaja in full Darbar, where after the usual exchange of civilities, the Envoy delivered his sealed packet from the Emperor Tung-che, and retired to his quarters, which had been arranged for at Thapathalli, and tastefully decorated after the fashion of his own country. A succession of banquets and parties were given in honour of the Ambassador everywhere in Kathmandu, where the whole population were enthusiastic in giving him a hearty ovation. He was shown round all the places of interest in and about the capital—the Arsenal, the Mint, the Magazine, and the temples of Buddha and Shambhunath. On the 12th of June he left Nepal.

Immediately before the arrival of the Chinese Envoy, the Maharaja was in grave anxiety about his eldest son Jagat Jung, who was suffering from dysentery for a long time previously. Every kind of medical aid seemed to be unavailing, and there appeared to be nothing left but blank despair. At last a European physician, Dr. Wright, worked the cure, and great were the rejoicings when General Jagat Jung left the confinement of his sick chamber, restored to perfect health. Immense sums were spent in charity, as a token of thanksgiving to God who had spared his life. Nor was the almsgiving confined to Nepal only; it was extended to Benares as well, for the benefit of those old destitute Nepalese women who resided there to pass the little remainder of their lives in the holy city.

In the following autumn, rejoicings of another kind came off in Thapathalli. These were on the occasion of two weddings in the Maharaja's family. One of his daughters was married to the Crown Prince of Nepal, and another to a son of the Raja of Jajarkote, and the celebrations went on till November when, as usual, the Maharaja started on his *shikar*. Though lucky in respect of the bagging business,

this season's trip was unlucky in that the Maharaja met with a bad accident that might have resulted in the worst. As he was riding in pursuit of a tiger in the company of other mounted elephants, the fierce beast, immediately on receiving a shot, sprang on the Maharaja's elephant, bit the rifle in his hand, and after tearing off the *mahout's* leg sprang down again, and made his way into a neighbouring thicket. On receiving a second shot, it again leapt up on the Maharaja's elephant, and dragging the *howdah* half-way down the elephant's side, fell to the ground, the elephant meanwhile swinging his body so violently to shake off the beast that the Maharaja was hurled off the elephant's back to the ground. His left thigh was severely bruised by one of the hind legs of his elephant; but he was immediately picked up by his attendants, who had run to his help, unheeding the presence of the tiger close by; and in a moment he was mounted and taken back to camp. The news of this accident had created an alarm in Thapathalli, whence General Jagat Jung immediately set off for the Terai, and remained with his father till his complete recovery.

The summer of 1871 was the harbinger of more rejoicings in his family. In May of that year General Ranbir Jung was married to the daughter of a nobleman of Goalmi. The same month also witnessed the marriage of his third son with a daughter of a high Kshattriya family of Gorakhpur, and I pray God may spare her to me to be the continued solace of my retirement! The third Maharanee of the King herself gave away the bride. She is the mother of my eldest son, Piush Jung, and of my eldest daughter who is now the Maharanee of His Highness the Maharaja Sir Kirti Sah Bahadur, K.C.S I., of Tehri-Garhwal.

In July of the same year, as the Maharaja was touring through the country, he was informed that a soldier of the Kali Bahadur Regiment had committed highway robbery on

two young girls whom he had stripped of their jewels, near the banks of the Rosi river at Panvati. Such outrages on the part of soldiers were intolerable to the Maharaja, who always visited them with exemplary punishment. The culprit was in this case sentenced to four years' rigorous imprisonment.

The periodical outings to Gokaran and to Nagarjun had not however been abandoned by the Maharaja, though I have had to do so for want of space. It would be tedious to mention each time he visited Gokaran or sojourned at Godavari, or rambled through the Terai. It is needless to mention them here over and over again, as it would be to note down the number of times the Viceroy left Calcutta for Simla, in a biography of Lord Curzon.

But his departure from Thapathalli on the 7th of November 1871, was not like these periodical outings to the hills of his highland home, and hence deserves special mention. There was a grand fair held this year at Harihar Chhattar, and the Maharaja intimated to the Government of India his desire to be present at the fair. Mr. J. David was at once deputed by the British Government to look to the comforts of the Maharaja, whilst he chose to remain in British territory. On the 17th, he reached Sigowli, where a review of the British troops was held in his honour. A week later, the Maharaja's party encamped at Hajipur, and in another day crossed the Ganges in boats supplied by the Indian Government. On the 26th, he reached Harihar Chhattar, where he gave audience to several high European officials. In the evening he took a long stroll through the fair, at which he bought articles worth Rs. 35,000. On the 27th, in the morning, the Maharaja, accompanied by Generals Jagat Shamsher and Jeet Jung and myself, paid a visit to Lord Mayo. The Viceroy received them in a Darbar where they were accorded a most cordial reception ; Lord Mayo returned the visit in the afternoon. The next day the

Viceroy paid an informal visit to the Maharaja, whom he invited to a ball that he proposed to give in his honour that night. The Maharaja thankfully accepted the kind invitation, and attended the ball in the company of his sons.

On the 27th, there was a friendly shooting match among the British and Nepalese officers in the presence of the Viceroy and the Maharaja. The next day the Maharaja and the Viceroy with their suites were photographed in a group by Messrs. Bourne and Shepherd of Calcutta. On the 1st of December, the Maharaja granted interviews to the Indian gentlemen who were desirous of seeing him. The next day he purchased two elephants and seven Arab horses, that were followed up in the evening by the purchase of four more Arabs and jewellery worth one and a half lakh of rupees. By this time cholera had broken out in the locality, and the Maharaja immediately quitted the place, and halted on the 13th at Motihari, where he was laid up with dysentery. The gravest anxiety was felt for his health, as many no doubt suspected it to be a case of cholera. Providentially he was soon cured by a Nepalese physician, and returned home in excellent health on the 31st of January 1872.

About this time he devoted much attention to the encouragement of Hindu medicine, with a view to which he ordered specimens of medicinal herbs from Kabul, Sikkim, Kashmir, and Naini Tal, which were planted in the extensive grounds of Nagarjun. Many of them could not stand the climate and died, but a good many are still to be found there growing in rank abundance.

On the 19th of April, he received a token of high honour from the Emperor of China—the insignia of "Thwang Ling Pimma ko ko Kong Wang Syang," accompanied by a Chinese robe of honour, with which he was decorated in a grand Darbar at which the British Resident was present to behold the ceremony. The Maharaja was very proud of his

LORD MAYO AND SIR JANG BAHADUR AT HARIHAR CHHATAR.

Chinese title, which means "Leader of the Army, the Most Brave in every Enterprise, Perfect in Everything, Master of the Brave People, Mighty Maharaja,"—a list that seems to comprehend every praiseworthy quality under the sun.

A few days later, the Maharaja made another gift of one thousand cows to Brahmans, at the junction of the Baghmati and the Manohra—a confluence of waters being specially recommended as the fittest place for a gift of this kind. Some months previously he had presented to the Brahmans a gold chariot and elephant weighing 500 *tolas*, or about 13 lbs., that must have cost him not less than Rs. 10,000. Such munificent, and almost heedless, charity was very frequent with Jung Bahadur, who sometimes gave away to the priests sums that might well be called a monarch's ransom.

During his winter tour of this year, while encamping at Nammodha, a representation was made by some Buddhist priests that the lands, which were granted for the support of the local temple by the early kings of Nepal, had lately been confiscated and given in *jagirs* to soldiers; that the temple was consequently in decay, and that the monastery attached to it had no source of income to support it. In proof of their statements they produced several copper plates, containing the date of the endowments, the names of the donors, and their object in making the grants. The Maharaja, having satisfied himself of the justice of their claims, ordered an immediate restoration of the property, and the payment of a sum that would cover the arrears of the income since the date of the confiscation. This measure made Jung Bahadur exceedingly popular among the Buddhist community of Nepal. In fact in all his public conduct he had in no single case shown any partiality to the interests of the Nepalese to the detriment of those of their Buddhist brethren.

In October 1873, the Maharaja suffered for a week from an attack of rheumatism—an affliction that, in his case, was

certainly not brought on by indolence, as doctors say it generally is, for if the sort of life that the Maharaja led is to be called an indolent life, even Sisyphus cannot be credited with activity. Luckily his illness was not long, and he had fully recovered the use of his legs when he left Thapathalli on the 7th of November for a *shikar* in the Western Terai.

On the 20th of September 1874, the Maharaja left home on a visit to Calcutta, accompanied by General Jeet Jung, Colonels Tilvikram, Ram Singh, Sanak Singh, and Sidhiman, and seventy other officers of his household and kingdom, besides two companies of the Maharaja's Body-guard. On the 1st of October he reached Patna, where a guard-of-honour furnished by the British officers of the garrison was drawn up to receive him. After halting here for a few days, during which he lodged at the Patheria House, the party left Patna by special train, and reached Howrah on the morning of the 9th. A company of British troops with a Colonel at their head was drawn up on the railway platform to furnish a guard of honour. On alighting from his saloon, the troops presented arms, a salute was fired from the walls of Fort William, and the Maharaja was received on the platform by two Secretaries deputed by the Viceroy. On the 10th and 11th, he held interviews with the Viceroy, the outcome of which was that the boundary disputes, which had existed for some time between the two Governments, in consequence of the officials on either side failing to understand each other, were now amicably settled. After visiting various places of interest in Calcutta, the party left that city on the 21st by special train for Patna, which they reached next day. Colonel Tilvikram Thapa here expressed a desire to retire from service, on the ground of advancing old age and increasing infirmities, intending to devote the rest of his life to prayers in the holy city of Allahabad. The wish was granted, and

Tilvikram immediately started off for that place, the Maharaja returning to Nepal shortly afterwards.

On the 20th of November following, the Maharaja announced his intention of paying a second visit to Europe. Preparations were at once in full swing: the escort was selected, baggages were packed, instructions were given for carrying on the work of administration during his absence. On the 19th of December the party left Thapathalli. It consisted of the Commander-in-Chief, Generals Jagat Jung, Jeet Jung, Babar Jung, Ranber Jung, Kedar Narsingh, Bambir Bikram, Beer Shamsher, Ambar Jung, and Dhoj Narsingh; Colonels Nar Jung, Prince Dhirendra Bikram Shah, Run Singh and Lal Singh; Major Dalbhajan, Sangram Sur and Bahadur; Captain Chandra Singh, Lieutenant Gambhir, Prohit Amar Raj, two physicians, three other officers of the household, seventy-five domestic servants, 120 armed soldiers of the Rifle Regiment, and myself.

After a few days' march, the party reached Hajipur on the 6th of January 1875, and on the 11th, they reached Benares by rail. The Maharaja was received on the platform by a guard of honour, who, on his alighting, presented arms amidst a salute of 19 guns. During his halt at Benares he resided in the Bhelupur House belonging to H. H. the Maharaja of Vizianagram. After granting interviews here to several European officials, to the Raja of Kashipur, the Raja of Khairagarh, and the ex-Queen of Nepal, and her two sons, he left for Allahabad and arrived there on the 13th of January 1875. The next day, as he communicated his intention of performing a bath at the Tribeni, the sacred confluence of the Ganges and the Jumna, to the Lieutenant-Governor, Sir John Strachey sent word in reply that he was not permitted to take *armed* followers with him to the banks of the river. He was much hurt at this attitude of the Lieutenant-Governor, whose conduct reflected a suspicion of the

Nepalese, which the Maharaja did not reciprocate. He felt much grieved that the British Governor should harbour any such uncharitable feeling against one who had shed the blood of his countrymen in the cause of the British. With a sense of offended dignity he at once cancelled his proposal of bathing in the sacred waters, and issued orders forbidding his men from appearing at all on the banks of the Ganges, on pain of death. Rumours of this unpleasantness flashed to Calcutta, and the Viceroy instantly telegraphed to Sir John Strachey forthwith to withdraw his restrictions and to allow the Maharaja to have his will. The Maharaja was satisfied, but he informed Sir John of his desire to defer the bathing till he came back to Allahabad on his return.

From Allahabad the Maharaja proceeded first to Jubbulpore and then to Nasik, where he bathed in the sacred waters of the Nerbudda and the Godavari. On the 21st he reached Bombay, where he had an interview with the Governor, with Sir Dinkar Rao, and with a Russian Grand Duke who was a renowned sportsman. On the 27th, he bought jewellery worth two lakhs of rupees, and pearls of the value of Rs. 1,25,000. The next day he visited the steamer which had been engaged for his voyage to Europe, and ordered his packages to be taken on board. The next five days he went about the city visiting the chief places of interest. On the 3rd of February, the Maharaja rode out in the evening towards the city, and while passing through the Mahalakshmi Street, his horse suddenly took fright and bolted, throwing the Maharaja off his saddle on the stone pavement below. He sustained a severe injury in the chest, and was instantly put into his carriage and taken to his residence. The next morning messages of enquiry poured in from every quarter, including the Viceroy and the Governor, who immediately sent a European Surgeon to attend him. The doctor, after

examining the chest, pronounced that there was no danger to life, but that the patient would require special treatment for about a month. In the course of a few days the Maharaja felt partially recovered, and made up his mind to embark for Europe next week; but the Nepalese physicians, and the Maharanees, who had hastened from Nepal at the news of the accident, persistently urged him to abandon the idea, as the sea-breeze would undoubtedly bring on a relapse, and he was not yet perfectly restored. The Maharaja most regretfully yielded to their importunities, and announced the postponement of his voyage to the next year. Accordingly he left Bombay by special train on Monday the 1st of March, and, breaking journey at Jubbulpore, reached Allahabad on the 7th, when after bathing at the Tribeni, he started for Benares, where he granted interviews to H. H. the Maharaja Sir Gajapati Raj of Vizianagram, H. H. the Maharaja Sir Tukaji Rao Holkar, G.C.S.I., of Indore, and Maharaja Ishwari Narain Singh of Benares. Thence he marched on to Nepal and arrived at Thapathalli on the 20th of April.

On his return to Nepal, he plunged himself in his State duties with his usual vigour. The periodical parade,the seasonal shift to Gokaran, the everlasting appeals, the annual Panjni, the occasional wrestling matches, took up all his time, same as ever before or ever afterwards. Thirty years of good administration, conducted on the most enlightened principles of government, had combined with a long era of almost unbroken peace, to scrape off the rust of ages, and to lend to every branch of the government a glow and glitter, a burnish and a furbish that radiated from the lustrous genius of Jung Bahadur. His duties had therefore contracted themselves into mere routine, for the most part; though it still remains true that he was always the moving spring of every State resolution, the author of every new measure, and the originator fo

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every reform, the same all-in-all, the same many-in-one, the same all-pervading, all-directing, all-controlling essence of the administration.

CHAPTER XV.

The Prince of Wales' Visit.

THE winter of 1875-76 witnessed one of the most important events in the history of the British Empire, being the year when His Gracious Majesty the Emperor Edward VII (then Prince of Wales) visited India. The event is no less important in the life of Jung Bahadur, who now found an opportunity of returning the royal hospitality he had enjoyed at the hands of his Empress-mother, 25 years ago. In March 1875 it was officially announced, both in England and in India, that the Prince of Wales would make a visit to India. The idea was originally conceived by Earl Canning so early as 1857, though it was not till the final digits of the century had inversed their position that the idea could be carried out. The Prince was supposed to travel in his capacity of heir-apparent, not as representative of the Sovereign ; but it was found impossible to bring this metaphysical distinction home to the minds of the Indian people, who regarded the royal visit as a political event of the utmost importance, in that it afforded those dusky millions an opportunity for paying their homage personally to the Throne to which they owe allegiance.

Hearing that the Prince would shortly land in India, Jung Bahadur ordered his son General Babar Jung to proceed at once to Calcutta, and procure letters of introduction to the Prince from Lord Napier. Accordingly the General left for Calcutta on the 3rd of December 1875. In the meantime the Maharaja organized an Embassy on behalf of the Nepalese Government, under his brother Ranoddip Singh, and sent it to Calcutta, to invite the Prince to enjoy some *shikar* in the jungles of Nepal.

On the 23rd, General Babar Jung, after seeing Lord Napier, went in his military uniform to receive the Prince at the Princep's Ghat, the landing place below Fort William. As the *Serapis* anchored, General Babar Jung, and the Duke of Sutherland, accompanied by some of the highest British officials, went on board, where Babar Jung was warmly received by the Prince, who enquired most kindly after the health of the Maharaja.

On the 27th, the Nepalese Embassy headed by the Commander-in-Chief waited on His Royal Highness at Government House, and invited him to a *shikar* in the western jungles of Nepal, where the Maharaja Jung Bahadur would be waiting to receive the Prince, who expressed his great satisfaction in accepting the invitation.

The tour of His Royal Highness the Prince of Wales is still quite fresh in the memory of the older generation of Indians. I shall here describe only that part of it which concerns the Maharaja and Nepal.

Early in February 1876, Jung Bahadur left Thapathalli, and shooting all along the way, encamped at Banbassa on the 17th, awaiting the arrival of his royal guest. On the same day, the Prince after touring through India, arrived at the shrine of Guru Nanak in the district of Kumaon, a few miles from Banbassa. On the next day Mr. Girdlestone, with passes from the Nepalese Government, rode from Banbassa to the royal camp, to escort the Prince and his suite to Nepal, the Maharaja meanwhile procuring the Viceroy's permission to cross the Sarda, to receive the Prince on the other side of the frontier. On the 19th, as the Prince drew near the banks of that river, the Maharaja attended by a brilliant staff of officers, advanced a few steps to bid welcome to his distinguished guest. The welcome was as hearty as the acceptance thereof, and then the guest and host rode side by side into Banbassa (on the British side of the Sarda), conversing with

the most friendly animation through their respective interpreters. On their arrival in camp, visits of ceremony and friendly presents were exchanged. The next day, the Prince crossed over to Jamna on the Nepalese side of the Sarda, and noticed with remarkable shrewdness the Nepalese mode of throwing up an *extempore* bridge across a river. The moment the Prince set foot on Nepalese soil, the artillery fired a royal salute. On reaching the camp, the Maharaja conducted the Prince into the Royal Pavilion, and soon returned with his suite in full dress. A grand Darbar was held, at which the Maharaja bore warm testimony to the kind reception given to him by Queen Victoria, the Prince Consort, and all classes of society, when he visited England in 1850. He expressed his regret that he could not visit England a second time, as he had intended to do, owing to the bad accident he received in Bombay a few months ago; but still he cherished the hope of seeing that delightful country once again. The Prince on his part thanked him, and made graceful acknowledgment of the valuable help given by the Maharaja in person to the British Government during the great crisis of 1857-58.

It may be necessary to mention here the names of the noblemen and gentlemen that formed the princely suite. The following is the full list :—

(1) Lord Suffield, Lord-in-waiting, and Superintendent of the Household.

(2) Major-General the Lord Alfred Paget, Clerk-marshal to Her Majesty the Queen.

(3) Prince Louis of Battenberg.

(4) The Earl of Aylesford.

(5) Lieutenant the Lord Charles Beresford, M. P., of the Royal Navy, A.-D. C.

(6) Captain the Lord Carington, Royal Horse Guards, A.-D.C.

(7) Mjaor-General Sir D. Probyn, C.B., V.C., Equerry-in-waiting.
(8) Sir S. Brown.
(9) Lieutenant-Colonel Arthur Ellis.
(10) Surgeon-General Fayrer, C.S.I.
(11) Surgeon Kellett.
(12) Major Prinsep.
(13) Mr. Moore, Magistrate of Bareilly.
(14) The Rev. Julien Robinson.
(15) Mr. Bartlet, the naturalist.
(16) Captain Grant.
(17) Mr. Rose.
(18) Mr. Smith.
(19) Mr. Peter Robertson.
(20) Mr. Simpson of the *Illustrated London News.*
(21) Mr Johnson of the *Graphic.*
(22) Messrs. Bourne and Shepherd, Photographers, Calcutta.

The visits of ceremony were followed by informal visits, during one of which the Maharaja presented to the Prince two caged tigers, a splendid collection of birds, and a charming little elephant that was trained to perform *salaams* and several other amusing tricks. Having received notice that two boa-constrictors were lying close to the camp, the Maharaja took the Prince to show him the monsters, one of whom was about eighteen feet in length After this some of the soldiers of the Maharaja's Life Guards showed to His Royal Highness their skill in cutting down huge trees with their *khukrees*—a feat the Prince seemed very much to admire. On the 21st of February, a tiger was reported to have appeared at a distance of about half a mile from the camp. The Prince and the Maharaja hastened to the spot, where H. R. H. despatched the beast with two shots. It was a full-grown tiger, 9 feet 7 inches long. In the afternoon the

Maharaja heard that six or seven tigers had been secured within the circle of elephants, on an island in the Sarda. He hastened thither at once with the Prince who shot five of them within a couple of hours. Soon after, the Maharaja, seeing a tigress leaping through a brushwood a few yards off the circle, whispered to the Prince to shoot just ahead; but as H. R. H. could not catch sight of the game on account of the long grass of the jungle, the Maharaja made him cross over into his own *howdah;* but the moment after, the beast disappeared within a covert. The party then returned to camp, followed by the elephants, who marched in regular columns, with measured tread, like troops on parade, as they had all been carefully trained to throw their legs in order, to the sound of music. For more than half an hour the Prince watched with manifest pleasure the columns of eight hundred elephants crossing the river Sarda. In the evening the Maharaja went to the Prince's camp to inform him that a herd of wild elephants had been discovered in a neighbouring forest, and that he hoped H. R. H. and suite would be ready early next morning to participate in a *kheda.*

Next morning the Prince beheld with much admiration the *must* Jung Prasad, the mightiest of the champion elephants of Nepal. The Maharaja directed this elephant to be posted where there would be every chance of his meeting the leading elephant of the wild herd, and then rode off with the Prince in pursuit of the herd. After traversing some miles of jungle, the party was split up into three divisions, each taking a different direction. When the Maharaja and the Prince had ridden off some 24 miles, they heard that Jung Prasad had already encountered the wild *must*, who had been put to flight, then pursued by another tame *must*, and subsequently secured as a prize. The Maharaja was exceedingly disappointed in not getting an opportunity of showing to the Prince the splendid fighting qualities of Jung Prasad;

but he was certainly surprised to see the Prince betraying no signs of fatigue at the end of the long and arduous pursuit, the hardship of which he bore with a manliness scarcely displayed by the keenest sportsman.

On the 23rd, the Prince and the Maharaja spent the greater part of the day in the jungles, but they could not find any sport. Happily, on their return, a tiger jumped up with a growl on the right side of the Prince, who shot the brute in a moment with marvellous precision through the skull. Her young cub was caught alive and taken to the camp.

On the 24th, the camp was shifted to the jungles of Mohuliah. In the afternoon the Prince and the Maharaja, with their suites, all mounted on elephants, penetrated into the interior of the forest. They had not gone far when a bugle call indicated the presence of some game near at hand, and on looking about them, they saw something like a tiger moving quietly from one bush to another. The Prince fired in the direction in which he saw the long grass waving, without seeing the game at all, but on coming up to the spot they saw a leopard rolling in the agony of death. Not one moment had elapsed when a trumpeting of elephants was heard, for a tigress towards their further left was seen leaping down a brook. The Maharaja and the Prince followed the game towards the *nullah*, and saw the beast at a distance of about forty yards, lying at full length on the edge of the rivulet. The Maharaja whispered to the Prince to shoot, but though the bullet hit its mark the brute made off into a bush. All sorts of projectiles were hurled towards it to drag it out of its covert, but in vain. Elephants were set to trample it to death, but they dared not approach it. The Maharaja then seizing the sola hat of one of his attendants threw it on the bush, but still the tiger would not stir out. He then flung his own hat towards the bush, and out came the tiger with a loud growl,

dispersing the throng of elephants, and attacking them one after another to make room for itself. The Prince with great dexterity and wonderful presence of mind availed himself of this opportunity to shoot the tiger right through the skull.

The next day a small herd of elephants, led by an enormous tusker, who had already defeated two of the best elephants of the Maharaja, was reported to have been discovered at a distance of six miles from the camp. Orders were immediately issued for the pursuit, and *musts* were posted at different spots to be on the look-out for the herd, while the Maharaja and the Prince galloped off into the forest, and dismounted on a spot close to a *nullah*, in order to ascertain the track taken by the herd. The scouts here brought word that the elephants were expected to pass by a gorge hard by the rivulet, and the party rode thither, and awaited their approach on a platform of rock. They waited here for two hours, but the elephants did not come. The Maharaja then crossed the rivulet on the back of a man to see what was become of the herd, and forcing them to take the river course, he rejoined the party, and then all rode back towards the place where Jung Prasad was posted. Here they dismounted, and the Prince took his luncheon; and he had hardly finished when the Maharaja broke in to inform the Prince that the herd was close at hand, and that they must all climb up the top of trees or they would be killed. Everyone at once began clambering up the tree nearest to him, and the soldiers set themselves to construct a perch on the top of a banyan tree, for the Prince and the Maharaja. But all this hurry and trouble was to no purpose, for the herd quietly slipped away through the eastern glen, unobserved by the *must* Bijli Prasad, who had been set to guard that side. The party then got down from their leafy perch, and started off to the next probable

locality. They had not gone even half a mile when they suddenly came upon the very object of their search, the mighty wild tusker, who was hotly pursued by a troop of elephants, accompanied by the usual yelling and shouting of hundreds of *mahouts*. The pursuit now began on horseback, and elephants were set to guard the passages into the forest, where the horses could not go. The tusker finding himself now chased by an army of horsemen, stopped suddenly short, and charged upon his pursuers, who rapidly fell away, while the Maharaja betaking his horse to the Prince's side, guarded him against any possible danger from the infuriated elephant, who, however, soon changed his course, and ran towards a a neighbouring swamp. The horsemen followed him, placing themselves sometimes on his flank, sometimes ahead, but always at a cautious distance, for the elephant was attempting a charge every moment. While these horsemen attempted thus to keep the game in check, messengers were sent to hurry on Jung Prasad to the scene ; but that *must* had unfortunately received a hurt in one of his legs, and was slow in coming. After an hour of agony, he came, and seeing the enemy, he ran trumpeting against him, and without giving him time to prepare, gave a hard blow on the lower part of the neck, which was returned by a severe blow on his own shoulder. Jung Prasad then skilfully gained the rear of the enemy, and gave him such a violent push from behind that it threw him down on his knees. He quickly rose and turned to fly. Jung Prasad, being slow of pace, Bijli was summoned up, and in the interval the wild tusker, after refreshing himself on the bank of a rivulet, was trying to ford across into the opposite forest. The next moment Bijli fell upon him like what his name connoted, and then there followed a fight which lasted for a quarter of an hour, and was " like the bursting of a thunder cloud." As the enemy showed signs of yielding, he was pressed on all sides by

a crowd of tame elephants, and soon secured by a stout rope and tethered to a tree. The Prince unfortunately could not enjoy the sight of the whole battle, but followed up just in time to see the final overthrow. The tusker was found to be one-eyed, and so the Maharaja set him free the next morning, after cutting out his tusks which he presented to the Prince.

On Saturday, the 26th, two tigers were shot by some officers of the Prince's suite. On Sunday there was no sport, only a march past of the Rifle Regiment in the presence of the Prince. The next day the camp broke up for Muza Pani, where the Prince bagged one huge tiger at a single shot, and three others were shot by Lord Paget, Lord Suffield and Mr Rose. On February 29th, His Royal Highness killed another tiger, and more than one hundred deer of different species were bagged by members of both the suites. The next day the Prince shot another tiger, this time unaccompanied by the Maharaja, who could not join the party, being a little indisposed.

On the 2nd, the Maharaja invited His Royal Highness to an interview with the Maharanee. At 4 P.M. the Prince came to the Nepalese camp, where the Maharaja received him at the entrance of the tent. With uncovered head, the Prince approached the Maharanee, and after an exchange of courtesies was asked by her to occupy the seat of honour that had been prepared for him. The Prince told her that he had been expressly desired by his royal Mother to see the Maharanee of the greatest and most tried friend of the English nation ; the Maharanee expressed her thanks for Her Majesty's appreciation of the Maharaja's services, and begged the Prince to convey her best *salaams* to the Queen. After the presentation of *pán* and *attar*, the Prince retired.

The next day two tigers having been secured within a circle of elephants, the Prince rode off to the jungles, but he

was unable to catch sight of the game owing to the long grass. At last he saw one of the beasts just in the act of springing on his elephant. He had just time to fire; the bullet passed through the mouth; the tiger merely turned aside; but the next bullet made an end of him, and down he rolled dead on the ground. Prince Louis also killed a tiger the same day, while a good number of pigs, deer, etc., fell to the lot of the other members of the Prince's suite.

On the 4th, the Maharaja and some members of his suite were photographed in a group along with the Prince and his suite, by Messrs. Bourne and Shepherd. The Maharaja and the Prince only are seated on chairs. Behind the Prince are Prince Louis of Battenberg, General Sir D. Probyn and Lord Suffield; while behind the Maharaja are General Babar Jung and Mr. Girdlestone, and to his left Generals Dhir Shamsher and Ambar Jung seated on the carpet. The others who composed the group are Lord Paget, Lord Charles Beresford, Lord Carington, Sir S. Brown, Colonel Ellis, Colonel Ran Singh, Captain Dalbhanjan, Captain Mahabir and Lieutenant Drip Singh.

In the evening Mr. Girdlestone expressed a desire to say something in private to the Maharaja, and on being ushered into his presence, told him that the Prince was extremely anxious to bestow rewards on the Nepalese officers, soldiers, bandsmen, *mahouts*, and others, who had endured hardships for his sake, and that he would feel obliged if the Maharaja did not object to it. The Maharaja replied that the men had done nothing more than simple duty to a guest, whom they were bound to serve in every way, and that they would be unwilling to take any gifts. The matter was not pressed further. At the same time he told Mr. Girdlestone that when, after a review of the 2nd Life Guards held in his honour in England, he had offered to give the men a dinner, it was courteously declined by the authorities

THE DURBAR OF H. M. KING-EMPEROR EDWARD VII
(THEN PRINCE OF WALES)
AND
THE LATE MAHARAJA SIR JANG BAHADUR
IN NEPAL TERAI.

P. A.

On the 5th, the Maharaja attended by a magnificent staff went to the Prince's camp to bid farewell to his royal guest. The Prince met him at the entrance to his tent, and having led him to the seat of honour, presented him a silver statuette of himself, several fine rifles, and a few more articles of exquisite British workmanship. The Maharaja accepted the presents with thanks, and desired Mr. Girdlestone to convey to the Prince his feelings of gratitude for his having had the honour and pleasure of enjoying the company of the Heir-Apparent to the English throne for the last sixteen days, during which he was happy to notice how the Prince had made himself exceedingly popular with his men by his urbanity and graceful manners. The Prince's reply was that he would always be grateful to the Maharaja for the trouble he had taken to conduct the *shikar* for his amusement, and added that he had never before seen such an excellent method of finding sport, and was sorry that he had little chance of enjoying the like again. The Prince then presented swords and rifles to the relatives of the Maharaja, and the Durbar broke up, and the Prince and his party crossed the Sarda and encamped on the British side.

The next day the Maharaja followed him, accompanied by Ranoddip Singh, Dhir Shamsher, Babar Jung and others, to bid a second farewell to the Prince. The parting was a most touching scene : they parted in the manner of old friends. The Maharaja then went back to Nepal, and reached Thapathalli on the 31st of March 1876.

CHAPTER XVI.

THE CLOSING CURTAIN.

AFTER the departure of the Prince of Wales, Jung Bahadur's life fell again into the usual channels of official duty. On his return to Nepal, he sought rest on the hills of Godavari after the feverish activity caused by the royal visit. It was his last visit to that delightful abode where he had spent so many delightful seasons in delightful work and sport. Little did he think that the end would come so soon, for he was at this time in the enjoyment of excellent health, and felt quite as young and full of energy as when struggling in the whirlwind of that revolution that had hoisted him to power. Little did we ourselves dream that his work was so quickly drawing to its close, for he never betrayed the least signs of failing strength, even when he had to work at high pressure for days and weeks successively.

Shortly after his return to Thapathalli from Godavari, a rebellion of a somewhat curious nature disturbed the peace of the country. A certain Gorkha, formerly a soldier in the army, set himself up as king, calling himself an incarnation of the renowned Lakhan Thapa of ancient times. He imposed upon a large number of the ignorant classes, whom he induced to put faith in his imposture, and join under his banner, in order to subvert the government of Jung Bahadur. He pretended that he was specially commissioned by the goddess *Manokamna* to overthrow Jung Bahadur, and put himself in his place. His graceful manners and persuasive tone soon procured him an armed following of 1,500 men, at the head of whom he threatened to march to the capital, and after assassinating Jung Bahadur, to seize the reins of government, and naugurate the golden age of Nepalese history.

On receiving news of this insurrection, the Maharaja at once despatched a few companies of the Devi Dutt Regiment to put down the fanatic, instructing them not to use force unless they were met with force. Happily the rebels surrendered their arms after a brief resistance, and were soon caught and sent over to Kathmandu in chains. The ringleader "Lakhan" and twelve of his firmest supporters, whom he probably called his "apostles," were brought in bamboo cages, and the rest on foot. Subsequent investigation brought to light the details of the whole plot. The purpose was to fall upon the Maharaja while he was passing the mountain path at Deorali, on his way back from the Prince's hunting trip. They were then to march to the capital, where Lakhan was to be proclaimed king amidst the shouts of the whole population, and every opposition was to be ruthlessly put down. Lakhan and six of his followers, who had taken an active part in the conspiracy, were sentenced to death; the others whose offence was merely that of passive participation were pardoned, and allowed to go back to their homes. Lakhan was hanged on a tree in front of the shrine of the goddess Manokamna who, as he had alleged, had inspired him to the deed of blood.

It appeared that this man had escaped conviction on a previous occasion. He had for some time been in the habit of masquerading as a saint about the streets of Gorkha, and of extorting money from the simple-minded rustics who gave credence to his pretensions. He had been sent over for trial to the Maharaja, before whom he confessed that he was assuming that disguise merely for bread, and then he was let off as a silly fellow from whom no danger could be expected. He then used this pardon for the purpose of further cheating the people to whom he represented that he had won forgiveness from the Maharaja by virtue of his saintly qualities. The pardon had encouraged him in his malpractices, till he was

arraigned of the charge of fomenting a rebellion and hanged, as we have seen before.

On the 14th of May, the Maharaja suffered a great bereavement in the death of his son Nar Jung, who was suddenly taken ill on the morning of that day. The cause of his malady remained a secret till after he had expired, when it appeared that he had been addicted to the use of opium for some time past, and he had probably taken too large a dose of it that proved fatal. Death hastened on so fast that the efforts of all the State physicians could not arrest it, especially since the illness was discovered when it was too late to control it.

With a heavy heart the Maharaja left for Gokaran, the retirement of which had so often given him consolation in his afflictions. There he spent a fortnight in absolute seclusion, uninterrupted by the worries of office. He came back to Thapathalli on the 1st of June, and held his court there for seventeen days. He then set out for the hills again, where he made a third gift of one thousand cows to the poor Brahmans on the banks of a river. The whole of August was spent in the annual function of the Panjni. On the 2nd of the next month, he paid flying visits to the houses of his brothers and daughters at Naranhitty and Bag.

About the same time the Maharaja ordered the construction of an observatory for the use of Homegain, the greatest Nepalese astronomer and astrologer of the day. Estimates and sketches of the work were at once prepared; but the learned scholar unhappily died before the work could even be commenced, and the contemplated observatory remained a sketch on paper for ever. About this time too it came to the Maharaja's hearing that Bhimsen Karki, the Subedar who had been appointed to look to the cultivation of the waste lands in the Terai, was in the habit of robbing the defenceless villagers of their cattle and garden

produce, in the name of the Maharaja. Bhimsen was at once arrested, tried, found guilty, and sentenced to undergo a term of rigorous imprisonment.

In October distressing signs of political trouble appeared in the Tibetan horizon. Reports reached Nepal that the Tibetans were storing vast quantities of grain at several places near the frontier, which, the Nepalese suspected, contained indications of possible danger. Long correspondence between the two Governments followed—remonstrances and replies, threats and apologies—and at last the Nepalese were satisfied that the storage of grain was nothing more than an endeavour to guard against the exigencies of famine.

On the 24th of October, he called for Ranoddip Singh and some other officers of the kingdom, and told them that he had already distributed his lands and money amongst his sons and Ranees, and as there still remained articles of less value to be divided, they should prepare an inventory and distribute them in the same proportion as had already been done to the rest of his property. Probably the Maharaja had a premonition that his end was nigh. Dr. Fayrer of the Prince of Wales' suite had told him that fat was gathering about his heart, and that as soon as the quantity reached a certain point, death would be instantaneous. Probably the distribution was in pursuance of this warning.

On the morning of the 14th of November, the Maharaja was informed that General Babar Jung's illness had taken a serious turn. The General had for some time been suffering from consumption, and was at first under the treatment of native physicians, but was afterwards placed under the care of Dr. Skully. But every kind of medical aid proved fruitless, and the case grew worse and worse, till on the night of the 21st he was in a raging fever and quite delirious. On the morrow the fever abated and consciousness returned; but at noon he grew comatose, and was accordingly advised by the

physicians in attendance to be taken to Aryaghat, so that he might meet his end on the banks of the sacred stream. There after lingering for six days more, he breathed his last on the 27th of November.

These two bereavements, coming as they did one after the other so quickly, were a great shock to the Maharaja, who not only lost two dear sons, but in Babar Jung he lost a youth that in military talents excelled most of the "men of rathe and riper years." The bereaved parent sought consolation again in the woods and in the hunting field, in which he was this time accompanied by the senior Maharanee, the Antari Maharanee, the Dakchoke Maharanee, the Ramri Maharanee, the Misri Maharanee, Generals Amar Jung and Bakht Jung, Colonel Ran Singh, Captain Dalbhanjan, Lieutenants Jagat Bahadur, Samar Bahadur and others. The Maharaja left Thapathalli on the 8th of December on his last hunting excursion, from which he never returned home again. Passing Thankote, Markhu, and Suparitar, the Maharaja encamped at Hitowra, where he shot a few stags; and then he passed on to Jamunia, where he shot three tigers, one leopard and a boar. At Simangarh, the Maharaja inspected the ruins of ancient forts, and then marched on to Patharghatta, where he had some exciting sport. After successively encamping at Adhmara, Magarthana, Janakpur, Dhanukha, Kamalanadi, Murkinadi, Bahuriya, Nayagaon and Balangnadi, the Maharaja reached Balang on Monday, the 15th of January 1877. After halting here for five days, during each of which he enjoyed excellent sport, he turned homewards, and pitched camp at Mahauliya on the 20th. Thence passing through Rimari he arrived at Bahiri on the 23rd of February. Here he received the sad news of the death of his favourite elephant Jung Prasad. This was another great blow to him, and he did not survive it for more than a couple of days. On the 24th he shot his last game—a tiger of enormous

size, and the strongest and most beautiful he had ever seen.

The 25th of February was *Govind Duadasi*, a day sacred in the Hindu calendar, which the Maharaja observed by presenting rich gifts to the Brahmans. The bugle was then sounded for the march to the next encampment. In the meanwhile the Maharaja had symptoms of diarrhœa, and felt a shivering immediately after the first motion. He sat basking in the sun, and spoke to the senior Maharanee, complaining of the intense cold. After a while he went into his tent, saying that it was very hot, and again came out exclaiming that it was very cold. The Maharanee, finding him in a disordered state of health, ordered the bugle to be sounded for a halt, and called for Amar Jung, to see what the matter was with the Maharaja. General Amar Jung, on entering, found the Maharaja in a state of utter prostration, and on enquiring after his health received no reply beyond a question, put to one of the attending Maharanees, asking them who he was. He was told that the visitor was his nephew Amar Jung, and that it was strange that the Maharaja had not recognized him. The Maharaja explained that he had lost his sight, and that his end was drawing rapidly near. A Nepalese physician, named Krishna Govind, was then summoned to feel the pulse of the patient, whom he at once pronounced to be fast sinking. At this the Maharanees raised a loud lamentation ; but the eldest of them with unusual firmness, instead of giving way to grief, proceeded to prepare a stimulant known among us as *Ashtamandap* which she tried to pour into his quivering lips with a spoon. But she failed, as the Maharaja had locked jaws, and there was now nothing for her but to prepare for the worst. Soon after he had a terrible convulsion which nearly threw him off the bed. A messenger was sent post-haste to Kathmandu informing General Ranoddip Singh that the Maharaja was dangerously

ill, and asking him to send Dhir Shamsher, Prince Troilokya Bikram Shah, and his spouse. The Maharaja was placed in a palanquin along with the senior Maharanee. and taken to the banks of the Baghmati at Patharghatta, followed by a crowd of 6,000 Nepalese. Not far from Patharghatta, the Maharaja spewed some blood, and it was feared that he would expire on the way. So the palanquin was transferred to the shoulders of the soldiers of the Rifle Regiment, who were his own caste-men, it being considered a profanation for the corpse of a Hindu to be touched by one of a lower caste. As they reached Patharghatta, the Maharaja was placed on the bank of the Baghmati, where he lay for some hours with his eyes fixed on the heavens, as if absorbed in the contemplation of God. Towards midnight a look of cheerful calm spread upon the smiling features, and after uttering a few inarticulate words, probably in prayer, he passed away in peace just at the hour of midnight on the 25th of February 1877.

All was now over. The five Maharanees prepared for a *suttee*. But the eldest prevented two of her companions from sharing the honour, on the ground that they had young children, for whose sake they should live, and after some reluctance they yielded at last to her prudent counsel. The funeral would have taken place immediately, but had to wait for the arrival of Generals Ranoddip Singh and Dhir Shamsher and the Maharaja's sons, who made their best way to Patharghatta, which they reached three days after the mournful event. Meanwhile a large tree had been cut down and hollowed into the shape of a boat in which the remains were preserved with scented oil, camphor and perfumes. I had the good fortune of reaching the mournful spot ahead of all the others who were coming from the capital to take part in the funeral. The three Maharanees who had determined to immolate themselves as *suttee* were repeatedly entreated to

H. H. BUDDA MAHARANI HIRANYAGARVA KUMARI,
CONSORT OF H. H SIRG JANG BAHADUR.

I. P. A.

desist, but they would not go back from their decision. Three pyres were accordingly erected on the banks of the river—one to be shared by the Maharaja and the senior Maharanee, the other two for the other two *suttees.* The Maharaja's remains were then dressed in a robe of state and laid down on the pyre, while the Maharanees, after distributing alms to the poor put on the red garb of a *suttee,* and ascended their respective pyres. The eldest Maharanee, as she stepped up the *chita* or pyre, spoke to the assembled crowds in the following words :—

"Gentlemen, you all know the love the Maharaja had for you, and the zeal with which he devoted his life to the moral, social, intellectual, and political welfare of your country. If in the discharge of his duty he has ever by word, look or deed, wronged any one of you, I, on his behalf, ask you to forgive him, and to join me in praying for the everlasting peace of his soul."

With these words, she embraced the Maharaja's remains, and then laid herself down beside him, and ordered the *chitas* to be fired. When the cremation was over, the mourners bathed in the river, and with heavy hearts returned to the capital.

I shall now conclude this narrative by a few quotations. I have already alluded to the honours and decorations which the British Government bestowed upon Jung Bahadur in commemoration of his Mutiny services. I shall here describe these in slight detail. By a Government of India Notification, dated Fort William, the 5th of January 1858, "the Governor-General in Council directs that at every station through which Maharaja Jung Bahadur may pass, he shall receive a salute of 19 guns, instead of 17, as ordered on the 18th ultimo."

On the 18th of April 1859, His Royal Highness the late Prince Consort wrote a letter to Jung Bahadur, announcing

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the Queen-Empress's intention of appointing him an Honorary Member of the Military Division of the First Class, or Knights Grand Cross of the Order of the Bath. The following is the full text of this importan. letter, a copy of which was furnished to us by the courtesy of the Foreign Office :—

BUCKINGHAM PALACE :
18*th April* 1859.

"SIR,—I have the pleasure, as Great Master of the Order of the Bath, to announce to Your Highness that the Queen of England has been graciously pleased to nominate and appoint you an Honorary Member of the Military Division of the First Class, or Knights Grand Cross of the Order, as a mark of Her Majesty's regard for Your Highness, and in testimony of her Royal approbation for the hearty co-operation which Her Majesty's Commander-in-Chief in India received from you, as Commander-in-Chief of the Nepalese force, and the gallant troops under your command, during the last days of the operation in the re-taking of Lucknow.

Her Majesty has been further pleased to issue a warrant dispensing with the ceremony of your Investiture, which, together with the Insignia of the Order, I have the pleasure to transmit herewith.

In making this communication permit me to offer my sincere congratulations and the expression of my wishes for your happiness and for the preservation of your health and life, desiring that you may for many years enjoy this mark of the high consideration with which Her Majesty views your services.

I take this opportunity of reiterating to Your Highness the expression of my sincere friendship and of the consideration with which

I have the pleasure to subscribe myself,
SIR,
Your Highness's sincere friend,
(Sd.) ALBERT,
Great Master.

To His Highness the Maharaja Jung Bahadur, G.C.B., &c., &c.

The royal charter conferring the dignity is dated Buckingham Palace, the 3rd of July 1858, and is signed by both the Queen-Empress and the Prince Consort. A copy of this inestimable document was also furnished to us by the Foreign Office, Calcutta, and I quote it below in full :—

"Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, and Sovereign of the Most Honorable Order of the Bath, to His Highness Maharaja Jung Bahadur Kunwar Ranaji, Commander-in-Chief of the Gurkha Troops, lately acting with Our Army in the Field in India, Greeting.—Whereas we have thought fit to nominate and appoint you to be an Honorary Member of the Military Division of the First Class, or Knights Grand Cross of Our said Most Honorable Order of the Bath, We do by these presents grant unto you the dignity of a Knight Grand Cross of Our said Most Honorable Order of the Bath, and hereby authorize you to have, hold, and enjoy the said dignity and rank as an Honorary Member of the Military Division of the First Class, or Knights Grand Cross of Our aforesaid Order, together with all and singular the privileges thereunto belonging or appertaining.

Given at Our Court at Buckingham Palace under Our Royal Sign Manual, and the Seal of Our said Order, this third day of July in the twenty-second year of Our Reign and in the year of Our Lord one thousand eight hundred and fifty-eight.

By the Sovereign's command,

(Sd.) VICTORIA REGINA. (Sd.) ALBERT,

Great Master.

A few months later the royal warrant dispensing with the ceremony of Investiture in his case was received. It ran as follows :—

VICTORIA REGINA.

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, and Sovereign of the Most Honorable Order of the Bath, to His Highness Maharaja

Jung Bahadur Kunwar Ranaji, Commander-in-Chief of the Gurkha Troops, lately acting with Our Army in the Field in India, Greeting,—Whereas we have been pleased to nominate and appoint Your Highness to be an Honorary Member of the Military Division of the First Class, or Knights Grand Cross of Our said Order of the Bath, and whereas the ceremony of investing you with the Insignia of your dignity in the Order cannot be performed by Us, and whereas We have in and by the status of Our said Order full power and authority under certain circumstances, to dispense with the regulations relating to Investiture, We, taking these circumstances into Our Royal consideration, are graciously pleased, by virtue of the power inherent in Us as Sovereign of the said Order, to give and grant, and by these presents We do give and grant unto you full power and authority to wear and use upon the left side of your upper vestment the Star and also to wear and use the Riband and Badge appertaining to a Member of the Military Division of the First Class, or Knights Grand Cross of Our aforesaid Most Honorable Order of the Bath, and likewise to have, hold, and enjoy all and singular the rights and privileges belonging to an Honorary Member of the Military Division of the First Class, or Knights Grand Cross, in as full and ample a manner as if Your Highness had been formally invested by Us.

Given at Our Court at Buckingham Palace, under Our Royal Sign Manual, and the Seal of Our said Order this twenty-fourth day of February in the twenty-second year of Our Reign and in the year of Our Lord one thousand eight hundred and fifty-nine.

By the Sovereign's command,

(Sd.) ALBERT,

Great Master.

The sub-joined extract from a letter dated the 7th of January 1860, addressed by the Adjutant-General of the Indian Army to the Government of India, Military Department, may be of some interest in this connection, bespeaking as it does the warm appreciation of Jung Bahadur's services to the British Government during the evil days of the

Sepoy Mutiny. This is only one of many similar extracts that can be made from the despatches that were exchanged by the authorities during the campaigns of 1857-58.

EXTRACT FROM PARAGRAPH 3 OF A LETTER FROM THE ADJUTANT-GENERAL OF THE ARMY TO THE GOVERNMENT OF INDIA, MILITARY DEPARTMENT, No. 23-A., DATED THE 7TH OF JANUARY 1860.

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"3. I am directed not to close this despatch, without directing the marked attention of the Viceroy, to the repeated and warm testimony, borne by Brigadier Holdich, in favour of the Maharaja Jung Bahadur and his Generals, and also to the efficient manner in which the Gurkha Campaign has been brought to a fortunate close, as shown by the absolute surrender, or dispersion, of all the rebels, who have so long infested the Nepalese Frontier."

The "warm testimony borne by Brigadier Holdich" refers to a letter that he wrote to the Adjutant-General, dated the 21st of December 1859. The following extracts will bear quotation :—

"The Nepalese Army has done its work thoroughly and well. I do not believe an armed rebel remains in the Terai.

To His Excellency the Maharaja Sir Jung Bahadur, G.C.B., and to General Dhir Shamshere Jung (who, on the departure of His Excellency, commanded the army of Nepal) I feel personally and particularly indebted for the cordiality that has existed thoroughout and for the kindness and courtesy with which any suggestion I might think proper to make has been met.

The greatest unanimity has prevailed in our co-operation......"

Later on, when the Most Exalted Order of the Star of India was founded, no name so readily suggested itself for the highest rank in that order—Knight Grand Commander—as that of Maharaja Sir Jung Bahadur, G.C.B. The following is an extract from the *Gazette of India*, dated July 5th, 1873 :—

GOVERNMENT OF INDIA.

FOREIGN DEPARTMENT.

* * * * *

STAR OF INDIA.

Notification.

Simla, the 4*th of July* 1873.

No. 19.—The following extract from the Supplement to the *London Gazette* of the 23rd May, issued on the 24th idem, is published by order of the Grand Master of the Most Exalted Order of the Star of India:—

INDIA OFFICE:

The 24*th May* 1873.

The Queen has been graciously pleased, on the occasion of the celebration of Her Majesty's Birthday, to make the following appointments to the First, Second, and Third Classes, of the Most Exalted Order of the Star of India:—

TO BE KNIGHTS GRAND COMMANDERS.

His Excellency Maharaja Jung Bahadur, Kunwar Ranaji, G.C.B., Prime Minister of Nepal.

* * * * *

Looking back at the career and character of Jung Bahadur, the reader feels irresistibly tempted to compare him with one or other of the world's greatest heroes—Cæsar or Charlemagne, Cromwell or Frederick the Great, Napoleon or Wellington. But the attempt is soon found to result in dissatisfaction: the resemblance is only in the gross or in single details; the parallel is never complete; and the only character in all history towards whom the comparing mind in its persistent efforts to find out a type or prototype is bound to turn back with equal persistence, as the only fit character to challenge comparison with Jung Bahadur is—Jung Bahadur himself. And so the stately figure of Jung Bahadur stands out in bold relief among the deified spirits of the world, peerless, matchless, and unique.

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